THE
SACRED BOOKS
OF THE
HINDUS.

TRANSLATED BY

VARIOUS SANSKRIT SCHOLARS

EDITED BY

Major B. D. Basu, I. M. S. (Retired).

VOLUME XXXI--Part 1.

THE KAUSITAKI UPANISAT.

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Rai Bahadur Srisa Chandra Vidyarnava

and

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Annual Subscription Inland Rs. 13. Price Rs. 3.

Printed by Mr. J. J. Lawrence at the Liverpool Press, Allahabad.

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Preface.

Sri Madhvacharya commented on the ten upanisats, *viz.*, Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Aitareya, Taittiriya, Chhandogya, and Brihadaranyaka. Sankaranandas commentaries on the Kausitaki and Maitri Upanisats have been for the first time translated into English and published in this volume.

KAUṢITAKI UPANIṢAT

CHAPTER I.

KHAṆḌA 1.

वाङ्‌ मे मनसि प्रतिष्ठितामनो मे वाचि प्रतिष्ठितमाविराविर्मर्योऽभूर्वेदसामत्सा-णीॠतं मामाहिंसीरनेनाधीतेनाहोरात्रात्संवसाम्यग्न इलानम इलानम ऋषिभ्यो मंन्त्रकृद्भ्यो मंत्रपतिभ्योनमो वोस्तुदेवेभ्यः शिवानः शंतमाभवसुमृडीका सरस्वती मा ते व्योमसंदृशि । अदब्धंमनइषिरंचक्षुः सूर्योज्योतिषांश्रेष्ठो दीक्षे मामा हिंसीः ॥

The Śânti or the peace chant. वाङ् Van, speech ; मे me, in my ; मनसि manasi, in mind ; प्रतिष्ठिता pratiṣṭhitâ, fixed, settled ; मनः manaḥ, mind ; मे me, in my ; वाचि vâchi, in speech ; प्रतिष्ठितम् pratiṣṭhitam, settled, be fixed. आविः âviḥ, clear, manifest. मर्यः maryaḥ, bodily form ; अभूः abhuḥ, thou becamest ; वेदसा vedasâ, through intelligence ; मत् mat, from me ; सा sâ, that thou ; आणीः âṇîḥ, becamest extensive, expanded, developed ; ऋतम् ṛitam, in truth, really. मा mâ, me ; मा mâ, do not ; हिंसीः hinsîḥ, ruin, kill, destroy. अनेन anena, by means of this ; अधीतेन adhîtena, by means of what is studied. अहोरात्रात् ahorâtrât, day and night ; संवसामि Saṃvasâmi, shall live together with thee. अग्ने agne, O ! Agni to thee. इला ilâ, wholly ; नमः namaḥ, I bow to ; इला ilâ, completely ; नमः namaḥ, I bow to ; ऋषिभ्यः ṛiṣibhyaḥ, to the sages ; मन्त्रकृद्भ्यः mantrakṛidbhyaḥ, to the makers or seers of mantras. मन्त्रपतिभ्यः mantrapatibhyaḥ, to the masters of mantras. नमः namaḥ, I bow to, salutations; वः vaḥ, to you ; अस्तु astu, let be ; देवेभ्यः devebhyaḥ, to you O ! gods. शिवा śivâ, benevolent, kind, doing good ; नः naḥ, to us, शंतमा ; śantamâ, doing the greatest good, most kind. भव bhava, become. सुमृलीका ; sumṛilîkâ, benevolent; सरस्वती Sarasvatî, the goddess of speech. मा mâ, do not; ते te, that ; व्योम vyoma, without, devoid of, संदृशि saindṛiśi, look, seem; अदब्धम्

adabdham, clear, pure, मन: manaḥ mind; इषिरम् iṣiram, having in view the desired object, directed to, aiming at the desired object. चक्षु: chakṣuḥ, the sight, the eyes; सूर्य: sûryaḥ, the sun ; ज्योतिषाम् jyotiṣâm, of the luminaries. श्रेष्ठ: śreṣṭhaḥ, the best and the greatest; दीक्षे dîkṣe, O ! Sarasvatî ; मा mâ, do not ; मा mâ, do not ; हिंसी: himsîḥ, make otherwise, spoil, ruin, destroy, frustrate, &c.

Let speech be fixed in my mind ; let mind be fixed in my speech ; let thou manifest thyself in the bodily form with learning ; let her become expanded before me. Do not, do not kill right (do not kill me in reality) ; with this learning let me live for night and day. Let there be complete salutation, complete salutation, O ! Agni, to the author of the mantras, to the Lords of the mantras; let there be salutation to ye gods. Let Saraswati be bevevolent, kind and pleased so that she may not appear void. Just as the sun is best of all luminaries, so let the mind be pure and the sight have desired objects in view. O ! initiated goddess, do not, do not kill (do not kill me).

Commentary.

The first verse does not find its place in many editions, but as it is in the Ânandâśrama edition, it is here translated. It is a usual prayer with which a book is commenced. The goddess of learning is invoked by a devotee. Let my mind and speech act in accord. He addresses the goddess to appear before him in the bodily form, not to leave him and not to make his learning forgotten even for a day and night. He then bows to Agni and the seers of the Vedic Mantras so that his learning may be a useful, source of pleasure and be not worthless. He prays to have his Mind pure and eyes fit to see the desired objects. He again finally addresses Saraswati not to destroy him.

चित्रो ह वै गार्ग्यायणिर्यक्ष्यमाण आरुणिं वव्रे स ह पुत्रं श्वेतकेतुं प्रजिघाय याजयेति तं हासीनं पप्रच्छ गौतमस्य पुत्रास्ति संवृतं लोके यस्मिन्माधास्यन्यमुताहो वाध्वा तस्य मालोके धास्यसीति स होवाच नाहमेतद्वेद हन्ताचार्यं प्रच्छानीति स ह पितरमासाद्य पप्रच्छेतीति मा प्राक्षीत्कथं प्रतिब्रवाणीति स होवाचाहमप्येतन्न वेद सदस्येव वयं स्वाध्ययमधीत्य हरामहे यन्नः परेददत्येह्युभौ गमिष्याव इति ॥ स ह समित्पाणिश्चित्रं गार्ग्यायणिं प्रतिचक्रम उपायानीति तं होवाच ब्रह्मार्घोऽसि गौतम यो नमानमुपागा एहि व्येवत्वा ज्ञपयिष्यामीति ॥ १ ॥

I

चित्र: chitraḥ, the sage of the name ; ह ha, indeed ; वै vai, evidently, as is well known. गार्ग्यायणि: gârgyâyaṇiḥ, the son of Gargya. यक्ष्यमाण: yakṣyamâṇaḥ, wishing to perform a sacrifice. आरुणिम् ârunim, the sage Âruṇi ; वव्रे vavre;

chose; स saḥ, he ; ह ha, indeed ; पुत्रम् putram, his son ; श्वेतकेतुम् śvetaketum, Svetaketu ; प्रजिघाय prajighâya, sent. याजय yâjaya, make him perform the sacrifice. इति iti, saying ; तम् tam, to him ; ह ha, indeed ; आसीनम् âsînam, him who was sitting; पप्रच्छ paprachcha, asked; गौतमस्य gautamasya, of Gautama, पुत्र putra, O! son ; अस्ति asti, is there ; संवृतम् samvṛitam, a well-hidden, or secret, place ; लोके loke, in the world; यस्मिन् yasmin, in which ; मा mâ, me ; धास्यसि dhâsyasi, thou wilt place. अन्यम् anyam, the other ; उत uta, and ; अहो aho, oh ; वा vâ, or ; अध्वा adhvâ, the way ; तस्या tasyâ, in that ; मा mâ, me ; लोके loke, in the world ; धास्यसि dhâsyasi, thou wilt place me. इति iti, so ; सः saḥ, he ; ह ha, indeed ; उवाच uvâcha, said; न na, not; अहम् aham, I; एतत् etat, this; वेद veda, know; हन्त hanta, but; आचार्यम् âchâryam, the teacher; पृच्छानि prichchhâni, I shall ask. इति iti, so ; सः saḥ, he ; ह ha and ; पितरम् pitaram, his father ; आसाद्य âsâdya, having come to ; पप्रच्छ paprachchha, asked ; इति इति iti iti, so and so ; मा mâ, me ; अप्राक्षीत् aprâkṣît, asked, questioned; कथम् katham, how ; प्रतिब्रवाणि pratibravâṇi, shall I answer ; इति iti, so; सः saḥ, he; ह ha, again ; उवाच uvâcha, said ; अहम् aham, I ; अपि api, too ; एतत् etat, this ; न na, not ; वेद veda, do know ; सदसि sadasi, in the meeting ; एव eva, only ; वयम् vayam, we; स्वाध्यायम् svâdhyâyam. The particular portion about this in the Vedas. अधीत्य adhîtya, having learnt ; हरामहे harâmahe, shall know ; यत् yat, as, in which way or which, नः naḥ, to us ; परे pare, other people ; ददति dadati, give ; एहि ehi, come ; उभौ ubhau, both ; गमिष्यावः gamiṣyâvaḥ, let both of us go, we both shall go. इति iti, so ; सः saḥ, he ; ह ha, then ; समित्पाणिः samitpâṇiḥ, with a piece of the sacred fuel in his hand ; चित्रम् chitram, to Chitra ; गार्ग्यायणिम् gârgyâyaṇim, the son of Gârgya. प्रतिचक्रमे pratichakrame, approached ; उपायानि upâyâni, I come to (you) ; इति iti, so ; तम् tam, to him ; ह ha ; उवाच uvâcha, said ; ब्रह्मार्घः brahmârghaḥ, as respectable as Brahma ; असि asi, thou art ; गौतम Gautama, O! descendant of Gautama. यः yaḥ, who (thou) ; न na, not ; मानम् mânam, pride (proud) ; उपागाः upâgâḥ, didst feel ; एहि ehi, come on ; वि vi, clearly ; एव eva, exactly, त्वा tvâ, to thee ; ज्ञपयिष्यामि jñapayiṣyâmi, I shall explain it, इति iti, so.

I.

Chittra, son of Gargya, desirous to perform a sacrifice verily appointed son of Aruṇi (as the priest) ; he sent his son, Śvetaketu (saying) 'Make him sacrifice'. He asked him while seated on a seat "O! son of Gautama, is there in the world a secret place where thou shalt place me or is there any in the world where thou shalt tie me down ?" He said, "I do not know it ; Oh! let me ask the preceptor." Going to his father, he said, "What reply shall I give to his query?" He answered 'I too do not

know it; in the assembly reading our lesson we shall receive from others who can give us? Let us both go to him." He with the sacrificial fuel in his hand went to Chittra, son of Gargya, (and said) 'I am present.' He said to him "thou art adorable like Brahma, O! Gautama, since thou hast not shown pride; come, I shall explain it to thee."

Commentary.

The story is narrated in Chhândogya chapter V-2, and Brihadâranyaka chapter VI-1. Chittra appointed *Âruni* as the chief priest to perform his sacrifice; he sent his son Śvetaketu to perform it. When Śvetaketn went to the *durbar* of Chittra, he was given a proper seat and asked a question as to the fruit of the sacrifice which was to accrue to him Whether he was to go to heaven or to be tied down to the world. The son could not give a reply and so took his permission to go to his father and learn the answer from him. On his return to his father he put the same question which his father was also unable to reply. He expressed his ignorance and desired to learn it from Chittra. Both the father and son went to the assembly of Chittra. Âruṇi went in the presence of Chittra with sacrifical fuel in his hand as a token of accepting his apprenticeship. Chittra being pleased with Âruṇi *alias* Gautama for his humility, called him to his presence and promised to explain the mystery to him.

स होवाच ये वैके चास्माल्लोकात्प्रयन्ति चन्द्रमसमेव ते सर्वे गच्छन्ति तेषां प्राणैः पूर्वपक्ष आप्यायतेतानपरपक्षे न प्रजनयत्येतद्वै स्वर्गस्य लोकस्य द्वारं यश्चन्द्रमास्तं प्रत्याहतमिति सृजतेऽथ एनं प्रत्याहतमिह वृष्टिर्भूत्वा वर्षति स इह कीटो वा पतङ्गो वा शकुनिर्वा शार्दूलो व सिंहो वा मत्स्यो वा परश्वा वा पुरुषो वान्यो वैतेषु स्थानेषु प्रत्याजायते यथाकर्म यथाविद्यं तमागतं पृच्छति कोऽसीति तं प्रतिब्रूयाद्विचक्षणादृतवो रेत आभृतं पञ्चदशात्प्रसूतात्पित्र्यवतस्तन्मा पुंसि कर्तर्येरयध्वं पुंसा कर्त्रा मातरि मानिषिक्तः स जाय उपजायमानो द्वादशत्रयोदश उपमासो द्वादशत्रयोदशेन पित्रा संतद्विदे प्रतितद्विदेहं तन्म ऋतवो अमर्त्यव आरभध्वं तेन सत्येन तेनतपसा ऋतुरस्म्यार्तवोऽस्मि कोऽस्मि त्वमस्मीति तमतिसृजते ॥ २॥

KHANDA II.

सः saḥ, he; ह ha, and; उवाच uvâcha, said; ये ye, who; वै vai, verily; केच kecha, any; अस्मात् asmât, from this; लोकात् lokât, from world; प्रयन्ति prayanti, depart, pass away; चन्द्रमसम् chandramasam, to the region of the moon; एव eva, indeed, verily; ते te, those; सर्वे sarve, all, गच्छन्ति gachchhanti. तेषाम् teṣâm, their, of them; प्राणैः prâṇaiḥ, in spirits, in lives; पूर्वपक्षे pûrvâp..kṣe, the former, or the bright fortnight; आप्यायते âpyâyate, rejoices, delights;; तान् tân, them,

their delights, pleasures, satisfaction ; अपरपक्षे aparapakṣe, in the other fortnight ; न na, not ; प्रजनयति prajanayatī, does produce ; एतत् etat, this ; वै vai, verily ; स्वर्गस्य svargasya, लोकस्य lokasya, of the heavenly world ; द्वारम् dvâram, door ; यः yaḥ, what(is,) चन्द्रमाः chandramâḥ, the moon ; तम् tam, the region of the moon, ; यः yaḥ, he who ; प्रत्याह pratyâha, refuses (to enter it or to live in it), तम् tam, him ; अतिसृजते atisṛijate, sets free, sends to the higher region ; अथ atha, and; यः yaḥ, who ; एनम् enam, this region of the moon ; न na, not ; प्रत्याह pratyâha. does refuse to live in or enter; तम् tam, him ; इह iha, upon this world. वृष्टिः vṛiṣṭiḥ, rain-shower ; भूत्वा bhûtvâ, causing, having given the form of ; वर्षति varṣati, sends down, comes down as rain; सः saḥ, he ; इह iha, here ; कीटः kîṭaḥ, an insect, वा vâ, or ; पतङ्गः pataṅgaḥ, a fly; वा vâ, or ; शकुनिः śakuni, bird ; वा vâ, or शार्दूलः śardûlaḥ, a tiger ; वा vâ, or ; सिंहः sinhaḥ, a lion ; वा vâ ; मत्स्यः matsyaḥ, a fish ; वा vâ, or; परश्वा paraśvâ, a serpent ; वा vâ, or; पुरुषः puruṣaḥ, a man; वा vâ, or ; अन्यः anyaḥ, any other ; वा vâ or ; एतेषु eteṣu, in these ; स्थानेषु sthâneṣu, in places, (these bodies.) प्रत्याजायते pratyâjâyate, returns and takes birth ; यथा yathâ, as, according to, कर्म karma, actions (past) ; यथा yathâ, as, according to ; विद्याम् vidyam, his learning, his culture, his development ; तम् tam, him ; आगतम् âgatam, him who has come back; पृच्छति pṛichchhati, asks; कः kaḥ, who ; असि asi, art (thou) ; इति iti, so ; तम् tam, him ; प्रतिब्रूयात् pratibrûyât, he should reply ; विचक्षणात् vichakṣaṇât, from the wise ; ऋतवः ṛitavaḥ, from the embodiment of seasons, from him who orders the seasons ; रेतः retaḥ the seed ; आभृतम âbhṛitam, was placed, was brought ; पञ्चदशात् pañchadaśât, from him who consists of fifteen parts ; प्रसूतात् prasûtât, from him who is born ; पित्र्यवतः pitryavataḥ, from him who is the home of the ancestors ; तत् tat, that (the seed) ; मा mâ, me ; पुंसि punsi, in a man ; कर्तरि kartari, in an active (man who does the vulgar act of attempting procreation); एरयध्वम् erayadhvam, brought me together ; पुंसा punsâ, through or by a man ; कर्त्रा kartrâ, through or by an active (by one who attempts procreation) ; मातरि mâtari, to or into a mother; मा mâ, me; निषिक्त niṣikta, made to be poured, brought. सः saḥ, he (I who was sleeping along with the seed); जाये jâye, for being born ; उपजायमानः upajâyamânaḥ, taking a body ; द्वादशत्रयोदशः dvâdaśatrayodaśa, of twelve or thirteen ; उपमासः upamâsaḥ, a period of nearly (twelve or thirteen) months. द्वादशत्रयोदशेन dvâdaśatrayodaśena, with him whose age was counted tywelve or thirteen months ; पित्रा pitrâ, together with my father, along with my father ; आसम् âsam, I was ; तद् tad, that (Brahma) ; विदे vide, for knowing ; प्रतितद् pratitad, what is opposed to that ; विदे vide, to know ; अहम् aham, I ; तत् tat, therefore ; मे me, for me, me, ऋतवः ṛitavaḥ, O ! ye seasons ! अमर्त्यवे amartyave, with the object of, for the purpose of granting me immortality ; आभरध्वम् âbharadhvam, sustain (me), or grant [my life] ; तेन tena, by that ; सत्येन satyena, by right or true statement ; तेन tena by that (done

from the time of leaving the lunar worlds till he is born on this earth); तपसा tapasâ, by penance, by the toil; ऋतु: rituḥ, a season, a transitory being, a mortal; अस्मि asmi, am; आर्तव: ârtavaḥ, a child of seasons, also (composed of the male and female seeds), अस्मि asmi, am ; क: kaḥ, who; अस्मि asmi, thou sayest "I am"; असि art, (thou); त्वम् tvam, thou ; अस्मि asmi, I am ; इति iti, so; तम् tam, him ; अतिसृजते atisṛijate, creates in a higher region, liberates from this world and gives salvation.

II.

He said, "all those who depart from this world, go to the region of the moon ; with their breath she waxes in the first fort-night but she does not produce it in the subsequent fortnight. She-the moon-is certainly the entrance to heaven ; he who rejects her goes beyoud her region; but him who does not reject her, she pours down with the rains. He is here born as a worm, a moth, a bird, a tiger, a lion, a fish, a serpent, a man or any other similar creature according to his action or knowledge. Some one asks him on his coming. 'who are you', let him say to him, from the clever one ; the seasons placed the seed ; from the region of the manes evolved out of the fifteen parts, let him propel it and me to the man, who is an agent ; through the active man, I was infused in the mother, he (I) was born. Being born in twelve or thirteen short months, I remained for twelve or thirteen months with the father. I knew that and knew the contrary of it. Then O ! seasons, support me for immortality. By that truth, by that penance, I am season, I am born of season (menses). Who am I? I am thyself ?" He leaves him.

Commentary.

Chittra proceeds to explain the mystery to Âruṇi; all the departed souls in the first instance go to the region of the moon to reap the fruit of their deeds. If one dies in the bright half of the month, he goes beyond the region of the moon ; but if any one dies in the dark half he is thrown down to the earth through the rains to be born as a reptile or an animal according to his merits. The moon is, therefore, said to be the entrance to heaven. When one returns to the earth, some one asks him "who are you?" The verse refers to what is technically called pañchâgnividyâ. It is fully described in the Chhândogya-upaniṣat chapter V and the Vedânta Sûtras chapter III. The reply to the question is that the new comer comes back from the region of the

moon and seasons carry him in the form of the seed to the man; there are two other media in the above said books *viz* the rains, the cereals which are parhaps included in the term 'seasons'. Then he passes on to the womb of the woman; there after the period of gestation which varies from 272 to 280 days (or a short lunar year) according to the modern science, he is born. He lives with his parents, learns to distinguish truth and falsehood. By this truth and trouble borne during the passage from the moon to the earth, he is human being in flesh and blood; but if he comes to realise that he is no other than the supreme soul devoid of the corporeal body, he is liberated and becomes one with him.

स एतं देवयानं पन्थानमापद्याग्निलोकमागच्छति स वायुलोकं स आदित्यलोकं स वरुणलोकं स इन्द्रलोकं स प्रजापतिलोकं स ब्रह्मलोकं तस्य ह वा एतस्य ब्रह्मलोकस्यारो ह्रदो मुहूर्ता येष्टिहा विजरा नदील्यो वृक्षः सालज्यंसंस्थानमपराजितमायतनमिन्द्रप्रजापती द्वारगोपौ विभुप्रमितं विचक्षणासंध्यमितौजाः पर्यङ्कः प्रिया च मानसी प्रतिरूपा च चाक्षुषी पुष्पाण्यावयतौ वै च जगान्यम्बाश्चाम्बायवी आप्सरसोऽम्बया नद्यस्तमित्थंविदा गच्छति तं ब्रह्माहाभिधावत मम यशसा विजरां वायं नदीं प्रापन्न वायं जरयिष्यतीति ॥ ३ ॥

III.

सः saḥ, he; एतम् atam, this; देवयानम् devayânam, the path of the gods; पन्थानम् panthânam, the path; आपाद्य âpâdya, reaching; अग्निलोकम् agnilokam, to the world of fire; आगच्छति âgachchhati, comes to; सः saḥ, he; वायुलोकम् vâyulokam, to the world of vâyu (air); सः saḥ, he; आदित्यलोकम् âditya lokam, to the world of the sun. सः saḥ, he; वरुणलोकम् varuṇa lokam, to the world of Varuṇa, सः saḥ, he; इन्द्रलोकम् Indralokam, to the world of Indra. सः saḥ, he; ब्रह्मलोकम् Brahmalokam, to the world of Brahma. तस्य tasya, in that; ह ha, in the famous; वै vai, in what is remembered by the knowers of Brahmâ only. एतस्य etasya, in this; आरः ârah Âra. (consisting of evil passions) ह्रदः hradaḥ, the lake; मुहूर्ताः muhûrtâḥ, the gods that bave the conceit of hours (or muhûrtas *i. e.* 48 minutes), the moments; येष्टिहाः yeṣṭihâh, those who (यः) destroy (हाः) the beneficial things by means of इष्टि (evil passions); विजरा vijarâ that removes old age, so the विजरा vijarâ, नदी nadî a river, इल्यः ilyah Ilya, in the form of the earth. वृक्षः vṛikṣaḥ, tree, सालज्यम् sâlajyam, sâlajya whose borders are covered with some thing say walls resembling the sâla trees and the string of a bow *i. e.* (a town) full of waterworks, such as wells, canals, &c. संस्थानम् saṃsthânam, a large town. अपराजितम् aparâjitam the name of Brahmâ's palace; that which was never superseded or equalled, the unconquerable; आयतनम् âyatanam, palace. इन्द्रप्रजापती indraprajâpatî, Indra and Prajâpati (*i. e.*, Vâyu and Âkâśa); द्वार dvâra, door; गोपौ gopau keepers. विभु vibhu, egoism, the name of Brahmâś court, meeting-hall; प्रमितम्

pramitam, called; विचक्षणा vichakṣaṇâ, buddhi, perception, intelligence, the name of the throne; आसन्दी âsandî, the throne; अमितौजाः amitaujâḥ, the name of Brahâmâ's couch, endless splendour, Prâṇa; पर्यङ्कः paryaṅkaḥ, the couch; प्रिया priyâ, wife, beloved one; च cha, and; मानसी mânasî, Prakriti; (the cause of the mind and delight-giver of the mind.) प्रतिरूपा pratirûpâ, the reflection of her, her image; च cha, and; चाक्षुषी Châkṣuṣî, the cause and delight; giver of the eyes. पुष्पाणि puṣpâṇi, flowers, आवयतौ âvayatou, both weaving; वै vai, as if, like. च cha, and; जगानि jagâni, the worlds; अम्बाः ambâḥ, the mother, the śrutis. अम्बायवीः ambâyavîḥ; the Buddhis, understanding, perception, &c. (अम्ब amba, more, अयवः ayavaḥ, less, therefore the word means those who have neither more nor less) च cha, and; अप्सरसः apsarasaḥ the apsarâsas, the heavenly nymphs, अम्बयाः ambayâḥ, the Ambayâs, those that go to the eye (अम्ब अम्बक) *i. e.* to the knowledge of Brahman; नद्यः nadyaḥ, the rivers; तम् tam, to the Brahma-loka. इत्थंविद् itthamvid, he who knows this, the knowledge of Brahma thus revealed; आ â, near; गच्छति gachchhati, goes; तम् tam, with reference to him; ब्रह्मा Brahmâ, Brahmâ; आह âha, says; अभिधावत abhidhâvata, (to his own servants) run towards; मम mama, my, due to me, becoming me; यशसा yaśasâ, with honour; ममयशसा mamayaśasâ, receive the honours due to me from him and pay him the respects in return which would be expected from one like myself; विजराम् vijarâm, the vijarâ that removes the effects of old age. वै vai, indeed, अयम् ayam, this; नदीम् nadîm, the river, प्रापद् prâpad, has crossed; न na, not; वै vai, certainly, अयम् ayam, this; जरयिष्यति jarayiṣyati, will suffer from old age, इति iti, thus.

III.

He on reaching the path of the gods comes to the region of fire, he to the region of air, he to the region of the sun, he to the region of Varuṇa, he to the region of Indra, he to the region of the Lord of the universe, he to the region of Brahma: verily of this region of Brahma, there are the pond Âra, the sacrifice destroying moments, the river devoid of age, the tree Ilya, the city bounded on all sides by sâl trees, the unconquerable palace, Indra and Prajâpati the door-keepers, the hall of Brahma, the throne of intelligence, the couch of incomparable splendour, the beloved imaginary, the reflection visual both weaving the worlds like flowers, the nymphs Ambâ Ambayavi, (and) rivers Ambayâ. To it goes one who knows it in this way; to him Brahma says "receive him with the respect due to me, he has certainly reached the river devoid of age, he shall not decay."

Commentary.

There are two ways leading to the other world, one is called Devayâna and the other Pitriyâna. They are fully described and explained in the Bhagavadgîtâ VIII 23·27, the Vedanta Sutras IV, 17-20, Chhândogya-Upanishat chapter V. 10 andBrihadâranyaka VI. 2. Here the text expressly refers to the divine road. When one who ascends up, he reaches the region of Brahma by stages; he first goes to the region of the fire god, then to the region of the air god, the region of the sun god, the region of Varuna, the region of Indra, the region of Prajâpati and ultimately to the region of Brahma. In the region of Brahma there are tank, the moments, rivers, trees, cities, palaces protected by Indra and Prajâpati. In the original, the different things herein described are named by a common noun and the description is, therefore, figurative and allegorical rather than real. We have the Brahma's hall where intelligence is the throne and also the couch of incomparable splendour. The favourite is imaginary, which the scholiast takes to be nature (matter) and the reflection is visual. These two have interwoven the whole world just as one interweaves a garland with the flowers. There are two nymphs called the scripture and understanding and the rivers leading to the knowledge of Brahma. When one who understands this secret knowledge goes there, Brahmâ says to the attendants, "go and receive the new comer with all respect due to me, since he has reached the river of immortality and shall not consequently perish."

तं पञ्चशतान्यप्सरसां प्रतियन्ति शतं चूर्णहस्ताः शतंवासोहस्ताः शतंफलहस्ता शतमांजनहस्ताः शतं माल्यहस्ता स्तंब्रह्मालंकारेणालंकु र्वन्ति स ब्रह्मालंकारेणालंकृवो ब्रह्म विद्वान् ब्रह्माभिप्रैति स आगच्छत्यारं हृदं तन्मनसात्येति तमित्वा संप्रतिविदो मज्जन्ति स आगच्छति मुहूर्तान्येष्टिहांस्तेऽस्मादपद्रवन्ति स आगच्छति विजरां नदीं तां मनसैवात्येति तत्सुकृतदुष्कृते धुनुते तस्य प्रिया ज्ञातयः सुकृतमुपयन्त्यप्रिया दुष्कृतं तद्यथा रथेन धावयन्रथचक्रे पर्यवेक्षत एवमहोरात्रे पर्यवेक्षत एवं सुकृतदुष्कृते सर्वाणि च द्वन्द्वानि स एष विसुकृतो विदुष्कृतो ब्रह्म विद्वान् ब्रह्मैवाभिप्रैति ॥ ४॥

KHAṆḌA IV.

तम् tam, to him, the knowers of Brahma thus described; पञ्च pañcha, five; शतानि śatâni, hundreds, अप्सरसाम् apsarasâm, of the celestial damsels. प्रतियन्ति pratiyanti, go to; शतम् śatam, a hundred; चूर्णहस्ताः chûrṇahastâḥ, with colour and scent-powders; in their hands; शतम् śatam, a hundred; वासोहस्ताः vâsohastâḥ, with clothes in their hands (हस्ताः) शतम् śatam, a hundred; फलहस्ताः phalahastâḥ, with fruits in (हस्ताः) their hands; शतम् śatam, a hundred; आञ्जनहस्ताः âñjanahastâḥ, with ointments (आञ्जन) in their hands, (हस्ताः); शतम् śatam, a hundred; माल्यहस्ताः

mâlyahastâḥ, with flower-garlands; (माल्य) in their hands; (हस्ताः); तम् tam, him; ब्रह्मालंकारेण Brahmâlankârena, with adornment worthy of Brahmâ (ब्रह्मा.) अलंकुर्वन्ति alamkurvanti, adorn; सः saḥ, he, ब्रह्मालंकारेण brahmâlankarena, with an adornment worthy of Brahmâ; अलंकृतः alankṛitaḥ, adorned. ब्रह्म brahma, Brahmâ, विद्वान् vidvân, knowing; ब्रह्म brahma, to Brahmâ; अभिप्रैति abhipraiti, goes, सः saḥ, he; आगच्छति âgachchhati, comes आरम् âram, Âra; हृदम् hradam, the lake, तम् tam, that (lake Âra;) मनसा manasâ, by the mind; अत्येति atyeti, goes beyond, crosses. तम् tam, to that (lake Âra); इत्वा itvâ, going; संप्रतिविदः sampratividaḥ, those devoid of the knowledge of Brahma, those who know only about the worldly things; मज्जन्ति majjanti, sink, are drowned. सः saḥ, he; आगछति âgachhati, comes; मुहूर्तान् muhûrtân, the angels having the conceit of certain periods of time, the moments, येष्टिहान् yeṣṭihân, to the yeṣṭihas, the evil passions; ते te, they; अस्मात् asmât, from this; अपद्रवन्ति apadravanti, run away. सः saḥ, he; आगच्छति âgachchhati, comes; विजराम vijarâm to the Vijarâ; नदीम् nadîm, the river; ताम् tâm, that (river); मनसा manasâ, by the mind; एव eva, alone, अत्येति atyeti, crosses; तत् tat, there, then; सुकृत sukṛita, good deeds, merits; दुष्कृत duṣkṛita, evil deeds, demerits; धुनुते dhunute, shakes off, तस्य tasya, his; प्रियाः priyâḥ, beloved ज्ञातयः jñâtayaḥ, relatives; सुकृतम् sukṛitam, the good deeds उपयन्ति; upyanti, obtain, अप्रियाः ayriyâḥ, unbeloved, the hostile ones, those who hate him; दुष्कृतम् duṣkṛitam, the evil deeds; तद् tad, then, in that ease, and; यथा yathâ, as; रथेन rathena, in a chariot; धावयन् dhâvayan, driving; रथचक्रे rathachakre, the two wheels of the chariot; पर्यवेक्षते paryavekṣate, sees; एवम् evam, so; अहोरात्रे ahorâtre, day and night; पर्यवेक्षते paryavekṣate, will look at, एवम् evam; so; सुकृतदुष्कृते sukrṣitaduṣkṛite, the good and evil deeds; सर्वाणि sarvâṇi, all; च cha, and; द्वंद्वानि dvandvâni, duals, pairs, correlative things, (as heat and cold, light and darkness, &c.,) सः saḥ, that; एष eṣaḥ this; विसुकृत: visu Kṛittaḥ, free from good; विदुष्कृतः viduṣkṛitaḥ, free from evil; ब्रह्म brahma, of Brahman विद्वान् vidvân, knower. ब्रह्म Brahmâ, Brahman; एव eva, only; अभिप्रैति abhipraiti moves towards.

IV.

Five hundred nymphs, one hundred with powder in hand, one hundred with clothes in hand, one hundred with fruits in hand, one hundred with collyrium in hand, one hundred with garlands in hand welcome him. They all adorn him with the adornment of Brahma. He the knower of Brahma being ornamented with Brahma's adornment, reaches Brahma. When he comes to the

pond Âra, he crosses it mentally. There when the ignorant ones come, they are drowned. When he comes, the sacrifice-killing moments flee from him and he crosses the river devoid of age, mentally; then he shakes off good and bad actions. His dear relatives get his good deeds and his enemies the bad deeds. Just as one driving in a chariot looks at the wheels revolving, so does he look at day and night being good and evil deeds and all pairs of extremes. He, devoid of good and evil deeds and knowing Brahma goes to Brahma.

Commentary.

On the command of Brahmâ as described in the previous verse, five hundred nymphs at once go to welcome him; one hundred of them have aromatic powder in hand, one hundred of them have garments, one hundred have fruits, one hundred have collyrium and one hundred have garlands ready to adorn the new guest. He, the good man who knows Brahma, being thus adorned in the Brahmic form goes to Brahma. He crosses the pond made of cupidity anger &c, described in the previous verse in a moment without any external help; but if any worldly man who is ignorant of Brahma reaches the pond, he falls into it. The moments which are destroyers of the sacrifice, flee from him; he crosses the river devoid of age in a moment without the aid of any boat. The knower of Brahma shakes off all good and bad deeds on his death, his dear relatives sharing his good deeds and the enemies his bad deeds. The verse in order to explain it gives an illustration; just as one sitting in a chariot while in motion watches the wheels moving without being least affected by it, so does he watch day and night gliding by, the good and evil deeds and the pairs of correlatives such as heat and cold and joy and sorrow without producing any effect on him. Thus the knower of Brahma being deprived of all actions whether good or bad goes to Brahma.

स आगच्छतील्यं वृक्षं तं ब्रह्मगन्धः प्रविशति स आगच्छति सालज्यं संस्थानं तं ब्रह्मरसः प्रविशति अगच्छत्यपराजितमायतनं तं ब्रह्मतेजः प्रविशति स आगच्छति इंद्रप्रजापती द्वारगोपौ तावस्मादपद्रवतः स आगच्छति विभुप्रमितं तं ब्रह्मतेजः प्रविशति स आगच्छति विचक्षणामासन्दीं बृहद्रथन्तरे सामनी पूर्वौ पादौ श्यैतनौधसे चापरौ वैरूपवैराजे अनूच्येशाक्वररैवते तिरश्ची सा प्रज्ञा प्रज्ञया हि विपश्यति स आगच्छत्यमितौजसं पर्यङ्कं स प्राणस्तस्य भूतं च भविष्यच्च पूर्वौ पादौ श्रीश्चेराचापरौ बृहद्रथन्तरे अनूच्ये भद्रयज्ञायज्ञीये शीर्षण्ये ऋचश्च सामानि च प्राचीनातानानि यजूंषि तिरश्चीनानि सोमांशव उपस्तरणमुद्गीथ उपश्रीः श्रीरुपबर्हणं तस्मिन्ब्रह्मास्ते तमित्थंवित्पादेनैवाग्र आरोहति तं ब्रह्मा पृच्छति कोऽसीति तं प्रतिब्रूयात् ॥ ५ ॥

5.

सः saḥ, he; आगच्छति âgachchhati, comes; इल्यम् ilyam, to Ilya; वृक्षम् vṛikṣam, tree; तम् tam, him; ब्रह्मगन्धः brahma-gandhaḥ, the odour of Brahman, the Brahmic scent; प्रविशति praviśati, enters into, सः saḥ, he; आगच्छति âgachchhati, comes; सालज्यम् sâlajyam, to sâlajya; संस्थानम् saṃsthânam, the town; तम् tam, him; ब्रह्मरस, brahmarasaḥ, the flavour of Brahman, the Brahmic juice. प्रविशति praviśati; enters, सः saḥ, he; आगच्छति âgachchhati, comes; अपराजितम् aparâjitam, to Aparâjita; आयतनम् âyatanam, palace; तम् tam, him; ब्रह्मतेजः brahmatejaḥ, the Brahmic splendour; प्रविशति: praviśati, enters सः saḥ, he; आगच्छाति âgachahhati, comes; इन्द्रप्रजापती Indraprajâpatî, to Indra and prajâpati: द्वारगोपौ dvâragopau, the doorkeepers (two). तौ tau, they both; अस्मात् asmât, from this; अपद्रवतः apadravatáḥ, flee; सः saḥ, he; आगच्छति âgachchhatï, comes; विभुप्रमितम् vibhupramitam, to the meeting-hall of Vibhu; तम् tam, him; ब्रह्मतेजः brahma-tejaḥ, the Brahmic glory. प्रविशाति praviśati, enters; सः saḥ, he; आगच्छति âgachchhati, comes; विचक्षणाम् vichakṣaṇâm, to vichakṣaṇâ; आसन्दीम् âsandîm, the throne. बृहद्रथंतरे bṛihadrathantare, Bṛihat and Rathantara; सामनी sâmanî, the two hymns, or sâmas. पूर्वौ pûrvau, the front two; पादौ pâdau, legs. श्यैतनौधसे śyaitanaudhase, the śyaita and Naudhasa; च cha, and; अपरौ aparau, western. वैरूपवैराजे vairûpa vairâje, the vairûpa and vairâja; अनूच्ये anûchye, sides, lengthwise, extending from North to South; शाक्वररैवते śâkvararaivate, śakvara and Raivata; तिरश्ची tiraśchî, sides, crossways (from East to West.) सा: sâ, that (the throne); प्रज्ञा prajñâ, buddhi, which consists of mahat tatva, knowledge, reason, प्रज्ञया prajñayâ, through self-knowledge, buddhi; हि hi, because; वि vi, the various manifestations in the universe पश्यति paśyati, sees; सः saḥ, he; आगच्छति ágachchhati, comes; अमितौजसम् amitaujasam, to Amitaujas; पर्यङ्कम् paryaṅkam, the couch. सः saḥ, that (couch); प्राणः prâṇaḥ, life, Prâṇa; तस्य tasya, of that; भूतम् bhûtam, past; च cha, and; भविष्यत् bhaviṣyat, future; च cha, and; पूर्वौ pûrvau, front, eastern; पादौ pâdau, legs (two); श्रीः śrïḥ, Lakṣmî, goddess of wealth; च cha, and; इरा irâ, the earth. च cha, and; अपरौ aparaú, the back(two) or the western (two). बृहद्रथंतरे bṛihadrathantare, Bṛihat and Rathantara hymns. अनूच्ये anûchye, the sides, lengthwise from North to South. भद्रयज्ञायज्ञीये Bhadrayajñâyajñîye, Bhadra and yajñâyajñîya; शीर्षण्ये śîrṣaṇye the eastern and western short bars at the head and foot. ऋचः ṛichaḥ, the Rik verses. च cha, and; सामानि sâmâni, the sâman verses; च cha, and; प्राचीनातानानि prâchînâtânâni, the long sheets east and west; यजूंषि yajûṃṣi, the yajuṣ verses; तिरश्चीनानि tiraśchînâni, the cross-sheets south and north. सोमांशवः somaṃśavaḥ, the moon-beams; उपस्तरणम् upastaraṇam, the cushions; उद्गीथम् udgîtha, the sâma udgîtha; उपश्रीः upaśrîḥ, the soft covering. श्रीः śrîḥ, the Vedic glory, prosperity. उपबर्हणम् upabarhaṇam, the pillow; तस्मिन् tasmin, in that (couch); ब्रह्मा brahmâ, Brahmâ; आस्ते âste, sits; तम् tam, that (couch); इत्थंवित् itthaṃvit, knowing. this; एव eva, only; अग्रे agre, first; आरोहति ârohati, mounts. तम् tam, him;

ब्रह्मा brahmâ, Brahmâ ; पृच्छति prichchhati, asks ; कः kaḥ, who ; असि asi, art (thou) पादेन pâdena, with foot ; इति iti, so ; तम् tam, to him (to Brahma) ; प्रतिब्रूयात् pratibrûyât, he should reply.

V.

When he comes to the Ilya tree, the Brahmic odour enters into him ; when he reaches the city Sâlajya, the Brahmic flavour enters into him ; when he reaches the palace Aparâjita, the Brahmic splendour enters into him ; when he reaches Indra and Prajâpati, the doorkeepers, they flee from him; when he reaches the assembly (called) Vibhu, the Brahmic splendour enters into him. He reaches the throne of intelligence, whose fore-feet are Brihat and Rathantara songs and hind-feet are śyeta and Naudhasa, the sides lengthwise are Vairûpa and Vairâja and the sides crosswise are śâkvara and Raivata. It is intelligence ; because one perceives by intelligence. He reaches the couch of incomparable splendour ; it is vital air. The past and future are its fore-feet ; fortune and earth are its hindfeet; the Brihat and Rathantara are its sides lengthwise ; the Bhadra and Yajnâyajnîya are the sides at the head and feet; the Rik and Sâma verses are the warps ; and the Yajuṣ verses are the woofs ; the rays of the moon are the cushion, the Udgîtha is the coverlet and the fortune is the pillow. On it Brahmâ sits ; one who knows this, mounts in front with a foot. Brahmâ asks him 'who art thou'? Let him reply.

Commentary.

The present verse in continuation of the preceding verse describes the onward march of the liberated soul He reaches the tree called Ilya described in verses ; there he smells an extraordinary odour which is here called Brahmic odour ; he then goes to the city called Sâlajya where he tastes the Brahmic flavour. When he reaches the palace called *Aparâjita*, he becomes splendid. On his arrival, Indra and Prajâpati, the door-keepers flee away. Ultimately when he reaches the assembly of Brahmâ he becomes still more splendid. He goes to the throne of intelligence which is described by the verse as consisting of Brihad and Rathantara songs as its fore-feet and Śyeta and Naudhasa as its hind-feet. The verse describes the sides which consist of Vairûpa and Vairaja length-wise and Śâkvara and Raivata cross-wise. It is an emblem of intelligence, because one discerns with the aid of intelligence. He then further proceeds to the couch of incomparable

splendour; it is the life; the last and future are its fore-feet, the fortune and earth are the hind-feet; the songs called Brihat and Rathantara are the sides lengthwise and the Bhadra and the Yajnâyajniya are the sides crosswise, the Rik and Sâma are the warps and the Yajuṣ are the woofs, the moon's rays constitute the cushion, the udgîtha is the coverlet and fortune is the pillow. Brahmâ sits upon this couch; and the liberated soul at first mounts on it with one foot. Brahmâ accosts him saying 'who are you'? Let him then give a reply as embodied in the following verse.

ऋतुरस्म्यार्तवोऽस्म्याकशाद्योनेः संभूतो भायाएतत् संवत्सरस्य तेजोभूतस्य भूतस्य भूतस्य भूतस्यात्मा त्वमात्मासि यस्त्वमसि सोहमस्मीति तमाह कोऽहस्मीति सत्यमिति ब्रूयात्किं तद्यत्सत्यमिति यदन्यद्देवेभ्यश्च प्राणेभ्यश्च तत्सदथ यद्देवाश्च प्राणाश्चतत्त्यंतदेतया वाचाभिव्याहृियते सत्यमित्येतावदिदं सर्वमसीत्येवैनं तदाह तदेतद्दृक्श्लो केनाभ्युक्तम् । यजूदरः सामशिरा असावृङ्मूर्तिरव्ययः । स ब्रह्मेति स विज्ञेय ऋषिर्ब्रह्ममयो महानिति तमाह केन मे पौंस्यानि नामान्याप्नोषीतिप्राणेनेति ब्रूयात्केन स्त्रीनामानीति वाचेति केन नपुंसकानीति मनसेति केन गन्धानिति प्रणेनेत्येव ब्रूयात्केन रूपाणीति चक्षुषेति केन शब्दानिति श्रोत्रेणेति केना न्नरसानिति जिह्वयेति केन कर्माणीति हस्ताभ्यामिति केन सुखदुःखे इति शरीरेणेति केनानन्दं रतिं प्रजातिमित्युपस्थेनेति केनेत्या इति पादा- भ्यामिति केन धियो विज्ञातव्यं कामानिति प्रज्ञयेति ब्रूयात्तमाहापो वै खलु मे ह्यसावयं ते लोक इति सा या ब्रह्मणो जितिर्या व्यष्टिस्तां जितिं जयति तां व्यष्टिं व्यश्नुते य एवं वेद य एवं वेद ॥ ६ ॥

प्रथमोऽध्यायः ॥ १ ॥

VI.

ऋतु: rituḥ, of the form of a season, like a season, time; अस्मि asmi, am; आर्तवः ârtavaḥ, the child of the season, product of time; अस्मि asmi, am; आकाशात् âkâśât, from the endless space; योने: yoneḥ, from the cause. संभूत: sambhûtaḥ, born, sprung. भाया: bhâyâḥ, from the light (the self-luminous Brahman); एतत् etat, this; संवत्सरस्य saṃvatsarasya, the origin of the year. तेज: tejaḥ, light; भूतस्य bhûtasya, of what is the past, भूतस्य bhûtasya, of what is the actual or present. भूतस्य bhûtasya, of the animate and inanimate objects; भूतस्य bhûtasya, of the five great elements. आत्मा âtmâ, the self. त्वम् tvam, thou; आत्मा âtma, self; असि asi, art; य: yaḥ, who; त्वम् tvam, असि asi, thou art; स: saḥ, he; अहम् aham, I; अस्मि asmi, am; इति iti, so; तम् tam, to him; आह âha, says. क: kaḥ, who; अहम् aham, I; अस्मि asmi, am; इति iti, so; सत्यम् satyam, the true; इति iti, so; ब्रूयात् brûyât, he should say; किम् kim, what; तद् tad, that; सत्यम् satyam, true; इति iti, so; यद् yad, which; देवेभ्य: devebhyaḥ, from the gods; अन्यद् anyad, other different; च cha and; प्राणेभ्य: prânebhyaḥ, from senses, the vital airs; च cha, and; तद् tad, that; सत् sat, true; अथ atha,

and ; यद् yad, which देवा: devâḥ, gods ; च cha, and ; प्राणा: prâṇâḥ, the vital airs, the senses ; तद् tad, that ; त्यम् tyam ; तद् tad, therefore ; एतया etayâ, by this; वाचा vâchâ, by the word; अभिव्याह्रियते abhivyâhriyate, is named, is called ; सत्यम् satyam, satya (neut) ; इति iti, by the name, as ; एतावत् etâvat, so ; इदम् idam, this ; सर्वम् sarvam, all ; इदम् idam, this ; सर्वम् sarvam, all ; असि asi, thou art. इति iti, so ; एव eva, indeed ; एनम् enam, to this (Brahmâ) ; तदा tadâ, then ; आह âha, says तद् tad, that ; एतद् etad, this ; ऋक्श्लोकेन rikślokena, by a verse from Rigveda ; अभ्युक्तम् abhyuktam, is declared, is said; यजूदर: yajûdaraḥ ,whose belly is the Yajus. सामशिरा: sâmaśirâḥ, whose head is the Sâma ; असौ asau, he ; ऋङ्मूर्ति: riṅmûrtiḥ, whose form is the Rik; अव्यय: avyayaḥ, imperishable. ; स: saḥ, he; ब्रह्मा brahmâ, Brahman ; इति iti, so ; स: saḥ, he ; विज्ञेय: vijñeyaḥ, is to be known ; ऋषि: riṣiḥ, sage ; ब्रह्ममय: brahmamayaḥ full of Brahman, truth ; महान् mahân, great; इति iti, so; तम् tam, to him; आह âha, says, केन kena, how ; मे me, my ; पौंस्यानि pauaṅsyâni, male; नामानि nâmâni, names ; आप्नोषि âpnoṣi, dost thou obtain ; इति iti, so; प्राणेन prâṇena, by Prâṇa, life breath.; इति iti, so ; ब्रूयात् brûyât, he should say; केन kena, by what, how ; स्त्री strî, female ; नामानि nâmâni, names ; इति iti, so ; वाचा vâchâ, by speech ; इति iti, so ; केन kena, by what, how ; नपुंसकानि napunsakâni, the neuter ones; इति iti, so ; मनसा manasâ,. by the mind ; इति iti, so ; केन kena, by what, how ; गन्धान् gandhân, kinds of smell ; इति iti, so ; प्राणेन prâṇena, by the breath, nose; इति iti, so ; एव eva, indeed; ब्रूयात् brûyât, he should say ; केन ken, by what, how ; रूपाणि rûpâṇi, forms ; इति iti, so : चक्षुषा chakṣuṣâ, by the sight ; इति iti, so ; केन kena, by what, how ; शब्दान् sabdân, sounds, इति iti, so ; श्रोत्रेण srotreṇa, by the ears, इति iti, so ; केन kena, by what, how, अन्नरसान् annarasân, the flavours of food ; इति iti, so ; जिह्वया jihvayâ, by the tongue. इति iti, so ; केन kena, by what, how ; कर्माणि karmâṇi, actions; इति iti, so ; हस्ताभ्याम् hastâbhyâm, by the hands ; इति iti, so ; केन kena, by what, how ; सुखदु:खे sukha, duḥkhe, pleasures and pain ; इति iti, so ; शरीरेण sarîreṇa, by the body. इति iti, so ; केन kena, by what, how ; आनन्दम् ânandam, joy ; रतिम् ratim, sexual delight ; प्रजाम् prajâm, offspring, इति iti, so; उपस्थेन apasthena, by the productive organ; इति iti, so; केन kena, by what, how; इत्या: ityaḥ, movements, इति iti, so; पादाभ्याम् pâdâbhyâm, by the feet. इति iti, so ; केन kena, by what, how ; धिय: dhiyaḥ, thoughts ; विज्ञातव्यम् vijñâtavyam, knowledge, कामान् kâmân, desires ; इति iti, so ; प्रज्ञया prajnayâ, by reason, by knowledge; इति iti, so; ब्रूयात् brûyat, he should say; तम् tam, to him; आह âha, says; आप: âpaḥ, water; वै vai, certainly; खलु khalu, indeed; मे me, mine; हि hi, because; असौ asau, that, अयम् ayam, this; ते te, thine; लोक: lokaḥ, world, इति iti, so ; सा sâ, that ; या yâ, which ; ब्रह्मण: brahmaṇaḥ, belongs to Brahman ; जिति jitiḥ, victory, glory; या yâ, whatever ; व्यष्टि vyaṣṭiḥ. extension, might ; ताम् tâm, that ; जितिम् jitim, glory, victory ; जयति jayati, he obtains, wins; ताम् tâm, that; व्यष्टिम् vyaṣṭim, extension, might; व्यश्नुते vyaśnute, obtains; य: yaḥ, he, who; एवम्

evam, thus; वेद veda, knows; यः yaḥ, he who; एवम evam, thus; वेद veda knows.

VI.

I am season, I belong to the season; I am born from ether as my source from the self illuminating Brahma; it is the glory of the year, it is the soul of the past, the truth, the beings and the elements. Thou art 'self,' I am what thou art. He says to him 'Who am I?' Let him say 'truth.' 'What is that truth?' "What is other than the gods and the vital air is 'sat' and the gods and the vital air are 'tiyam' and what is uttered by speech is truth. All this is so much; thou art all this." Then he addresses thus; it is said by the Vedic verse. "The Yajurveda is his belly, the Sâmaveda is his head, the Rigveda is his indestructible form; he is Brahma; he ought to be searched; he is seer, made of scripture and almighty. He asks him 'How do you get my masculine names?' Let him reply 'with the vital air.'

'How the feminine names'?

'By speech.'

'How the neuter names'?

'By the mind.'

'By what means, odour'?

'By the breath.'

'How colour'?

'By the sight.'

'How sound'?

'By the ear.'

'How flavour of food'?

'By the tongue.'

'How (are) actions (performed)'?

'By both the hands.'

'How (are) pleasure and pain (felt)'?

'By the body.'

'By whom pleasure, enjoyment and procreation'?

'By the organ of generation.'

'How locomotion'?

'By both the feet.'

'How thoughts, knowledge and desires'?

Let him say 'by intelligence.'

He says "Water is certainly my (abode), this is thy region." Whatever is the conquest of Brahma and whatever is his extent of pervasion, the same victory and the same extent of pervasion are obtained by him who understands it, who understands it.

Commentary.

The present verse as said in the commentary on the previous verse embodies the reply of the disembodied soul. "I am time in the form of season; I belong to it. I am born from Brahma who is represented by the unlimited ether; he is the cause of time represented by the annual motion of the Sun He is the soul of the Bhûta." ('Bhûta' is used four times in four different senses (1) past (2) essential cause (3) creation consisting of the animate and the inanimate (4) five elements.) "Thou art self. I am what thou art." The person seated on the couch asks him 'who am I'? The reply of the liberated soul going towards the couch is "Thou art *satya* (eternal truth) Q. 'Pray tell me what is satya'? R. "It is composed of two words *sat* + *tya*. The former is different from the gods and breath, the latter means the gods and breath. It is also uttered by speech. All this is *satya*; thou art all this." He must also say this at that time. Then follows a verse from the Rigveda; but the verse does not find its place in the Rigveda and its authenticity is doubted as Śankarânanda, the commentator has not commented upon it. According to the Bibliotheca Indica edition, the verse 6 ends here. The so-called *Rik* verse heads the 7th verse of this chapter. Brahma is described in the verse; the Yajurveda is his belly, because it relates to the sacrifices, the Sâmaveda is the head, because it relates to the music and the Rigveda is the unchangeable form, because it is principal and important in the performance of the sacrifices. Brahma as described above should be enquired into; for he is seer, scripture and almighty Brahma. In Sanscrit, Brahma has synonyms in masculine, feminine and neuter genders. The question put by one sitting on the couch to the other coming to him is

'How do you get my masculine names?

The reply is 'It is by means of vital air' (Prâṇa). (In Sanscritt 'Prâṇa' is in the masculine gender.)

Q. How do you get the feminine names? R. By means of speech (vâk). (It is in the feminine gender.)

Q. How do you get the names in the neuter gender?

R. By means of the mind (manas). (It is in the neuter gender).

Q. How does one draw-in smell?

R. By means of breath.

Q. How does one see different shapes?

R. By means of sight.

Q. How does one hear sound?

R. By means of the ears.

Q. How does one taste food?

R. By means of the tongue

Q. How does one manipulate?

R. By means of both the hands.

Q. How does one feel pleasure and pain?

R. By means of his body.

Q. How does one enjoy and procreate?

R. By means of the reproductive organ.

Q. How does one walk?

R. By means of both the feet.

Q. How does one make cognition, emotion and volition?

R. By means of his intellect. After this dialogue, the person on the couch says to the stranger; "it is my abode consisting of water; thou art welcome to it." He is received there finally. The result that accrues to one who understands the mystery, is that he obtains the victory and the region of Brahma.

End of chapter I.

CHAPTER II.

प्राणो ब्रह्मेति ह स्माह कौषीतकिस्तस्य ह वा एतस्य प्राणस्य ब्रह्मणो मनो दूतं वाक्परिवेष्ट्री चक्षुर्गोप्तृ श्रोत्रं संश्रावयितृ तस्मै वा एतस्मै प्राणाय ब्रह्मण एताः सर्वा देवता अयाचमानाय बलिं हरन्ति तथो एवास्मै सर्वाणि भूतान्ययाचमानायैव बलिं हरन्ति य एवं वेद तस्योपनिषन्न याचेदिति तद्यथा ग्रामं भिक्षित्वाऽलब्ध्वोपविशेन्नाहमतो दत्तमश्नीयामिति य एवैनं पुरस्तात्प्रत्याचक्षीरंस्त एवैनमुपमन्त्रयन्ते ददाम त इत्येष धर्मो याचतो भवत्यन्यतस्त्वेवैनमुपमन्त्रयन्ते ददाम त इति प्राणो ब्रह्मेति ह स्माह पैंग्यस्तस्य ह वा एतस्य प्राणस्य ब्रह्मणो वाक्परस्ताच्चक्षुरारुन्धे चक्षुः परस्ताच्छ्रोत्रमारुन्धे श्रोत्रं परस्तान्मन आरुन्धे मनः परस्तात्प्राण आरुन्धे तस्मै वा एतस्मै प्राणाय ब्रह्मण एताः सर्वा देवता अयाचमानाय बलिं हरन्ति तथो एवास्मै सर्वाणि भूतान्ययाचमानाय बलिं हरन्ति य एवं वेद तस्योपनिषन्न याचेदिति तद्यथा ग्रामं भिक्षित्वा लब्ध्वोपविशेन्नाहमतो दत्तमश्नीयामिति या एवैनं पुरस्तात्प्रत्याचक्षीरंस्त एवैनमुपमन्त्रयन्ते ददाम त इत्येष धर्मो याचितो भवत्यन्यतस्त्वेवैनमुपमन्त्रयन्ते ददाम त इति ॥ १ ॥

KHANDA I.

प्राणः prâṇaḥ, life, breath; ब्रह्म brahma, Brahman, the prime cause; इति iti, thus; ह ha, indeed; स्माह smâha, said; कौषीतकिः kauṣîtakiḥ, Kauṣîtaki; तस्य tasya, of that; ह ha, indeed; वै vai, verily; एतस्य etasya, of this; प्राणस्य prâṇasya, of prâṇa, of life; ब्रह्मणः brahmaṇaḥ, of Brahman; मनः manaḥ mind; दूतम् dûtam, messenger; वाक् vâk, speech; परिवेष्ट्री parivesṭrî, housekeeper, server; चक्षुः chakṣuḥ, the sight; गोप्तृ goptṛi, guard; श्रोत्रम् śrotram, the ear; संश्रावयितृ sanśrâvayitṛi, the informer; तस्मै tasmai, to that; वै vai, indeed; एतस्मै etasmai, to this; प्राणाय prâṇâya, to Prâṇa, to life, to breath; ब्रह्मणे brahmaṇe, to Brahman; एताः etâḥ, these; सर्वा sarvâḥ, all; देवताः devatâḥ, deities; अयाचमानाय ayâchamânâya, to him who does not ask for; बलिम् balim, offering, things; हरन्ति haranti, bring; तथा tathâ, in the same way; उ u, also; एव eva indeed, verily'; अस्मै asmai, to this person (the knower); सर्वाणि sarvâṇi, all; भूतानि bhûtâni, beings; अयाचमानाय ayâchamânâya, to him who does not ask for; एव eva, indeed; बलिम् balim, things required; हरन्ति haranti, bring; यः yaḥ, who; एवम् evam, so thus; वेद veda, knows, तस्य tasya, his; उपनिषत् upaniṣat, secret vow; न na, not; याचेत् yâchet, should beg; इति iti, so; तत् tat, that; यथा yathâ, as for an example; ग्रामम् grâmam, village; भिक्षित्वा bhikṣitvâ, having gone abegging; अलब्ध्वा alabdhvâ, having got nothing, not getting anything; उपविशेत् upaviśet, would sit down; न na, not; अहम् aham, I; अतः ataḥ, hence; दत्तम् dattam, anything offered or given; अश्नीयाम् aśnîyâm, I shall take, shall eat; इति iti, saying so; ये ye, who; एव eva, only; एनम enam, this man; पुरस्तात् purastât, before; प्रत्याचक्षीरन् pratyâchakṣîran, refused to give; ते te, those; एव eva, verily एनम् enam, this man; उपमन्त्रयन्ते upamantrayante, invite; ददाम dadâmaḥ, we shall give; ते te, to you; इति iti, saying; एष eṣaḥ this, such; धर्मः dharmaḥ, rule; याचितः yâchitaḥ, of a beggar; भवति bhavati, becomes, is, अन्यतः anyataḥ, otherwise, in the case of him who does not beg; तु tu, but; एनम् enam, to this who never begs; उपमन्त्रयन्ते upamantrayante, they invite; ददामः dadâmaḥ, we give; ते te, to you; इति iti, saying; प्राणः prâṇaḥ, life, breath; ब्रह्म brahma, Brahman; इति iti, so; ह ha, indeed; स्माह Smâha, said; पैंग्य paiṅgyaḥ, Paingya, (a sage) or one born in the Paingya family; तस्य tasya, $\frac{\text{in}}{\text{of}}$ that ह, वै, ha, vai, indeed, verily; एतस्य etasya, $\frac{\text{in}}{\text{of}}$ this; प्राणस्य prâṇasya, $\frac{\text{in}}{\text{of}}$ Prâṇa, life, breath; ब्रह्मणः brahmaṇaḥ, $\frac{\text{in}}{\text{of}}$ Brahman; वाक्परस्तात् vâk parastât, behind speech; चक्षुः chakṣuḥ, the eye; आरुन्धे ârundhe, stands firm, चक्षुः परस्तात् chakṣuḥ parastât, behind the eye; श्रोत्रम् śrotram, the ear; आरुन्धे ârundhe, stands firm; श्रोत्रंपरस्तात् śrotram parastât, behind the ear; मनः manaḥ, the mind; आरुन्धे ârundhe, stands firm; मनः परस्तात् manaḥ, parastât behind the mind; प्राणः prâṇaḥ life, soul, self; आरुन्धे ârundhe, stands firm; तस्मै tasmai, to that; वै vai, evidently; एतस्मै etasmai, to this; प्राणाय prâṇâya, to life; ब्रह्मणे brahmaṇe, to Brahman; एताः etâḥ, these; सर्वाः sarvâḥ, all; देवताः devatâḥ,

deities, gods; अयाचमानाय ayâchamânâya, to him who does not ask; बलिम balim, offerings, things required. हरन्ति haranti, bring; तथा tathâ, in the same way; उ u, also, एव eva, very, only, just; अस्मै asmai, to this (knower) सर्वाणि sarvâṇi, all; भूतानि bhûtâni, creatures; अयाचमानाय ayâchamânâya, to him who does not ask; एव eva, only; बलिम् balim, offerings, things required; हरन्ति haranti, bring; यः yaḥ, who; एवम् evam, thus, this; वेद veda, knows, तस्य tasya, his; उपनिषत् upaniṣat, secret vow, (is); न na, not; याचेत् yâchet, should beg; इति iti, so; तद् tad, there, in that case; यथा yathâ, as for an example; ग्रामम् grâmam, in a village; भिक्षित्वा bhikṣitvâ, having gone abegging; अलब्ध्वा alabdhvâ, having obtained nothing; उपविशेत् upaviśet, would sit down; न na, not; अहम् aham, I; अतः ataḥ, hence; दत्तम् dattam, anything given or offered. अश्नीयाम् aśnîyâm, shall take, shall eat; इति iti, so; ये ye, who; एव eva, only; एन enam, to this man; पुरस्तात् purastât, before; प्रत्याचक्षीरन् pratyâchakaṣîran, refused to give anything; ते te, those; एव eva, only; एनम् enam, this man; उपमन्त्रयन्ते upamantrayante, invite; ददामः dadâmaḥ, we give; ते te, to you; इति iti, saying so; एषः eṣaḥ, this; धर्मः dharmaḥ, the rule; याचतः yâchataḥ, of him who begs, of a beggar; भवति bhavati, is, becomes; अन्यतः anyataḥ, otherwise, in the case of him who does not beg; तु tu, but; एव eva, only; एनम् enam, this man (who does not beg); उपमन्त्रयन्ते upamantrayante, they invite; ददामः dadâmaḥ, we give; ते te, to you; इति iti, saying so.

I.

'The vital air is Brahma' said Kauṣitaki; of this vital air which is Brahma, the mind is the messenger, speech is the handmaid, the eye is the watchman, the ear is the announcer; to this vital air which is Brahma certainly all these gods make an offering without his asking. Similarly to one who understands it, all the created beings make an offering without his asking; it is a vow not to beg. It is just like this: one who has begged alms in a village sits down on not receiving them (saying) "I shall not henceforth eat anything given as alms. Those who previously refused him invite him (saying) 'we shall give thee.' It is the duty of a beggar. On the other hand, in the other case, they invite him (saying) 'we shall give thee.'

"The vital air is Brahma" said Paingya, this vital air which is Brahma, off behind speech the eye surrounds, off behind the eye, the ear surrounds, off behind the ear the mind surrounds, off behind the mind the vital air surrounds; to this vital air which is Brahma certainly, all these gods make an offering without his asking.

Similarly to one who understands it, all the created beings make an offering without his asking. It is a vow not to beg. It is just like this: one who has begged alms in a village sits down on not receiving them (saying) 'I shall not henceforth eat anything given as alms.' Those who previously refused him invite him (saying) 'we shall give thee.' It is the duty of a beggar. On the other hand, in the other case, they invite him (saying) 'we shall give thee.'

Commentary.

In the first chapter, the *paryanka vidyâ* has been described. In the present chapter the prâṇopâasnâ, the worship of the deity by fixing one's attention on the vital air is described The worshippers are of three kinds; (1) one who understands a thing at once when explained to him by his preceptor is best of all, (2) the second class consists of the worshippers who receive the instructions from their preceptor but cannot control themselves, (3) the third class consists of the persons who understand a thing with great difficulty on the constant repetition of the instructions by the preceptor. In this chapter it is tried to explain the different means by which one can achieve control of the mind's activities, the worship of the deity by concentration of the mind and the fruit that accrues to a worshipper.

Kauṣitiki, a seer is of opinion that the vital air or prâṇa is Brahma. Its messenger is mind, its confidante is speech, its watchman is the eye, its informer is the ear. Here the word "gods" in the text means the organs both sensory and motor; they serve it like the born slaves. The passage is clear, the life is the supreme soul, and is compared with a king. Just as a king has a messenger, a confidante, a watchman, a poster and a retinue of slaves to serve him, so has the prâṇa (vital breath), the mind, speech, the eye, the ear and other organs to perform the several functions indispensable for one's life. To the worshipper of the deity by concentration on the vital air, all the created beings offer their submission and pay their homage voluntarily without his asking. The result is that one should not ask for favour or beg alms. The verse explains it with an illustration. Suppose a beggar after begging alms in a village and on being refused, makes a vow not to beg, he is given alms by the same villagers who refused him and also by others considering him to be a pious beggar.

According to the other editions the second verse commences with the view of Paingya. He is also of opinion that the life or the vital breath which sustains the body is Brahma. He explains the view of Kauṣitaki in a

different language. The vital air is surrounded by speech, the eye, the ear, the mind and the vital organs; they all perform the various functions for the maintenance of life. The rest is the same as explained in connection with the view of Kausitaki on this point.

अथात एकधनावरोधनं यदेकधनमभिध्यायात् पौर्णमास्यां वाऽमावास्यां वा शुद्धपक्षे वा पुण्ये नक्षत्रेऽग्निमुपसमाधाय परिसमूह्य परिस्तीर्य पर्युक्ष्योत्पूयदक्षिणं जान्वाच्य स्रुवेण वा चमसेन वा कंसेन वैता आज्याहुतीर्जुहोति वाङ्नामदेवतावरोधिनी सा मेऽमुष्मादिदमवरुन्धां तस्यै स्वाहा प्राणो नाम देवतावरोधिनी सा मेऽमुष्मादिदमवरुन्धां तस्यै स्वाहा चक्षुर्नाम देवतावरोधिनी सा मेऽमुष्मादिदमवरुन्धां तस्यै स्वाहा श्रोत्रं नाम देवतावरोधिनी सा मेऽमुष्मादिदमवरुन्धां तस्यै स्वाहा मनो नाम देवतावरोधिनी सा मेऽमुष्मादिदमवरुन्धां तस्यै स्वाहा प्रज्ञा नाम देवतावरोधिनी सा मेऽमुष्मादिदमवरुन्धांतस्यै स्वाहेत्यथ धूमगन्धं प्रजिघ्रायाज्यलेपेनाङ्गान्यनुविमृज्य वाचंयमोऽभिप्रव्रज्यार्थं ब्रुवीत दूतं वा प्रहिणुयाल्लभते हैव ॥ २ ॥

II.

अथ atha, now; अतः atah hence, therefore; एकधन अवरोधनम् एक eka, one, the only, real; धन dhana wealth, treasure एकधन ekadhana, life, vital energies; अवरोधनम् avarodhanam, collecting, gathering, concentrating and making strong and healthy; यद् yad, if; एकधनम् ekadhanam, life; अभिध्यायात् abhidhyâyât would think of (collecting or making healthy and strong) पौर्णमास्याम् kaurṇamâsyâm, on a full-moon day: वा vâ, or; अमावास्याम् amâvâsyâm. on the new-moon day; वा vâ or; शुद्धपक्षे śuddhapakṣe, in the bright fortnight; वा vâ, or in the other (the dark fortnight); पुण्ये puṇye, on an auspicious, नक्षत्रे nakṣatre, on the position of a star; (पुण्ये नक्षत्रे when the star's position is favourable to the performer); अग्निम् agnim, fire; उपसमाधाय upasamâdhâya, having placed well according to form near him; परिसमूह्य parisamûhya, having swept the ground round; परिस्तीर्य paristîrya, having spread the darbha grass sticks and blades round it; पर्युक्ष्य paryukṣya, having sprinkled water round; उत्पूय utpûya, having sanctified the ghee by the पवनसंस्कार pavanasanskâra; दक्षिणम् dakṣiṇam, the right; जानु jânu, knee; आच्य âchya, dropping down (the leg being on the calf and the heel touching the hip; while the left knee being bent and raised the foot being flat on the ground.); स्रुवेण sruveṇa, with a sacrificial utensil; वा vâ, or; चमसेन chamasena, with a spoon; वा vâ, or; कंसेन kansena, or with a bronze or brass utensil; वा vâ, or; एताः etâḥ, these; आज्याहुतीः âjyâhutîḥ oblations of ghee; जुहोति juhoti, should offer to fire; वाङ्नाम van nâma, called "vâk,"; देवता devatâ, goddess, अवरोधिनी avarodhinî, the attainer; सा sâ, she; मे me, for me; अमुष्मात् amuṣmât, from him; इदम् idam, this; अवरुन्धाम् avarun-

‿dhâm, may attain ; तस्यै tasyai, to her ; स्वाहा svâhâ, I offer, let her take. प्राणोनाम prâṇo nâma, called Prâṇa ; देवता devatâ, deity ; अवरोधिनी avarodhinî, attainer ; सा sâ, she (here he); मे me, for me ; अमुष्मात् amuṣmât, from him ; इदम् idam, this ; अवरुन्धाम् avarundham, may attain ; तस्यै tasyai, to her i. e. to him ; स्वाहा svâhâ, I offer, let her or him accept it ; चक्षुःनाम chaksuḥ nâma, called chakṣu ; देवता devatâ, the deity ; अवरोधिनी avarodhinî, attainer ; सा sâ, she ; मे me, for me; अमुष्मात् amuṣmât, from him; इदम् idam, this; अवरुन्धाम् avarundhâm, may attain; तस्यै tasyai, to her ; स्वाहा svâhâ, I offer ; श्रोत्रम् śrotram, ear ; नाम nâma, called ; देवता devatâ, deity ; अवरोधिनी avarodhinî, attainer ; सा sâ, she ; मे me, for me ; अमुष्मात् amusmât, from him ; इदम् idam, this ; अवरुन्धाम avarundhâm, may attain ; तस्यै tasyai, to her ; स्वाहा svâhâ, I offer; मनः manaḥ mind ; नाम nâma, called ; देवता devatâ, deity ; अवरोधिनी avarodhinî, attainer सा sâ, that, it, (she); मे me, for me; अमुष्मात् amusmât, from him ; इदम् idam, this ; अवरुन्धाम् avarundhâm, may attain ; तस्यै tasyai, to that ; स्वाहा svâhâ, I offer ; प्रज्ञा prajña, intelligence; नाम nâma, called ; देवता devatâ, deity ; अवरोधिनी avarodhinî, the attainer ; सा sâ, she ; मे me, for me ; अमुष्मात amuṣmât, from him ; इदम् idam this ; अवरुन्धम् avarundhâm, may attain ; तस्यै tasyai, to her ; स्वाहा svâhâ, I offer ; इति iti, so the svâhâ or offering verses ; अथ atha, then ; धूमगन्धम् dhûmagandham, the smell of the smoke ; प्रजिघ्राय prajighrâya, having smelt ; आज्य âjya, of ghee (that remains after offering) ; लेपेन lepena, with the ointment ; अङ्गानि angâni, the limbs ; अनुविमृज्य anuvimṛjya, having applied to and rubbed ; वाचंयमः vâcham yamaḥ, with a control over the speech, in silence, अभिप्रव्रज्य abhipravrajya, leaving the place and going out some where ; अर्थम artham, the thing desired ; ब्रुवीत bruvîta, should declare ; दूतम् dûtam, a messenger ; वा vâ, or ; प्रहिणुयात् prahiṇuyât, should send ; लभते labhate, obtains ह ha, indeed, surely, certainly ; एव eva, very, as a rule.

II.

Now as to the control of breath (vital air). Let one meditate on the vital air ; on the full moon or new moon day, or on a day in the bright half of a month, or any other day when there is an auspicious star, having established fire, swept the ground, covered it with the *darbha* grass, sprinkled water on it, having purified ghee and bending the right knee, he offers ghee oblations with a ladle, a spoon or a cup made of bell-metal or wood.

Speech is the deity who accomplishes all desires; let it accomplish my desire from him ; let this (offering) be acceptable to it; vital air is the deity who accomplishes all desires, let it accomplish my desire from him ; let this offering be acceptable to it. The eye is

the deity who accomplishes all desires ; let it accomplish my desire from him; let this offering be acceptable to it. The ear is the deity who accomplishes all desires ; let it accomplish my desire from him ; let this offering be acceptable to it. Mind is the deity who accomplishes all desires ; let it accomplish my desire from him, let this offering be acceptable to it. Intelligence is the deity who accomplishes all desires ; let it accomplish my desire from him, let this offering be acceptable to it. Having inhaled the odour arising from the smoke, having rubbed his body with the clarified butter and having gone out and controlling his speech, let him mention his object or send a massenger ; he shall certainly get it.

Commentary.

The present verse describes the control of the vital air. The word used in the text is 'ekadhana' which means 'sole wealth'; there cannot be better wealth than life or vital air as is said 'प्राणांस्तु सततंरक्षे द्दारैरपि धनैरपि' "let one protect life always in preference to wives and wealth."

In order to achieve control over the breath, one should always medidate on it. He should make offerings of ghee in the fire with a ladle, spoon or cup with the accompaniment of the verses given in the text on a new moon or full moon day or on any day in the bright half of a month or any day having some auspicious star, after the establishment of fire, purification of the sacrificial ground and clarification of butter. There are six verses which are addressed to the deities presiding over the organs which are speech, the vital air, the eye, the ear, the mind and the intelligence. If a person having certain desires, performs the homa, smells the sweet smell ofthe smoke, besmears his body with ghee, goes silently and expresses his desire, or sends a messenger with that object to a distant place to the person who has to accomplish his desire, he shall have it certainly fullfilled.

अथातो दैव स्मरो यस्य प्रियो बभूषेद्यस्यै वा एषां वैतेषामेवैकस्मिन्पर्वण्यग्निमुपसमाधायैतयैवावृतैता आज्याहुतीर्जुहोति वाचं ते मयि जुहोम्यसौ स्वाहा प्राणं ते मयि जुहोम्यसौ स्वाहा चक्षुस्ते मयि जुहोम्यसौ स्वाहा श्रोत्रं ते मयि जुहोम्यसौ स्वाहा मनस्ते मयि जुहोम्यसौ स्वाहा प्रज्ञां ते मयि जुहोम्यसौ स्वाहेत्यथ धूमगन्धं प्रजिघायाज्यलेपेनाङ्गान्यनुविमृज्य वाचंयमोऽभिप्रव्रज्य संस्पर्शंजिगमिषेदपि वाताद्वा संभाषमाणस्तिष्ठेत्प्रियो हैव भवति स्मरन्ति हैवास्यात् ॥ ३ ॥

III

अथ atha, now ; अतः atah, then ; दैवः daivah, to be accomplished through the deities, vâk etc ; स्मरः smarah, desire ; यस्य yasya, to whom, to any man

प्रियः priyaḥ, dear; बुभूषेत् bubhûṣet, would desire to become; यस्यै yasyai, to whom, to any woman; वै vai, verily; एषाम् eṣâm, to these, (to kings, &c.); वै vai yes, verily; तेषाम् teṣâm, to those (to Agni, &c); एव eva, only; एकस्मिन् ekasmin, on some; पर्वणि parvaṇi, on good or auspicious occasion; अग्निम agnim, fire; उपसमाधाय upa-samâdhâya, having placed; एतया etayâ, by this, by the same; एव eva, indeed; आवृता âvṛitâ, by the repetition of functions; एताः etâḥ, these; आज्याहुतीः âjyâhutîḥ, oblations of ghee; जुहोति juhoti, offers; वाचम vâcham, speech; ते te, thine; मयि mayi, in myself; जुहोमि juhomi, I offer; असौ asau, that, I, or that desire; स्वाहा svâhâ, I offer; प्राणम prâṇam life, breath; ते te, (in him who is) thine; मयि mayi, in myself; जुहोमि juhomi, I offer; असौ asau, that, I, that desire; स्वाहा svâhâ I offer; चक्षुः chakṣuḥ, sight; ते te, thine; मयि mayi, in me; जुहोमि juhomi, I offer; असौ asau that, I, that desire; स्वाहा svâhâ, I offer; श्रोत्रम śrotram, ear; ते te, thine; मयि mayi, in me; जुहोमि juhomi, I offer; असौ asau, that, I, that desire; स्वाहा svâhâ I offer; मनः manaḥ, mind; ते te, thine; मयि mayi, in me जुहोमि juhomi, I offer; असौ asau, that, I, desire; स्वाहा svâhâ, I offer; प्रज्ञाम prajñâm, knowledge, reason; ते te, thine; मयि mayi, in me; जुहोमि juhomi, I offer; असौ asau, that, I, desire; स्वाहा svâhâ, I offer; इति iti, so; the offering verses, or having thus offered; अथ atha, then, धूम dhûma, of the smoke; गन्धम gandham, smell; प्रजिघ्राय prajighrâya, having smelt; आज्य âjya, of ghee; लेपेन lepena, by the ointment; अङ्गानि angâni, parts of the body; अनुविमृज्य anuvimṛijya, having besmeared with and rubbed; वाचंयमः vâchamyamaḥ, with a control over his speech, in silence; अभिप्रव्रज्य abhi-pravrajya, having left the place and walked outside; संस्पर्शम sansparṣam, contact; जिगमिषेत् jigamiṣet, should try to come in (contact); अपि api, or, else; वाताद् vâtâd, with the wind; वा vâ, or; संभाषमाणः sambhâṣamâṇaḥ, talking; तिष्ठेत् tiṣṭhet, should stand; प्रियः priyaḥ, dear; ह ha, surely; एव eva, indeed; भवति bhavati, he becomes; स्मरन्ति smaranti, they think of, remember; अस्मात् asmât, of him; स्यात syât, is.

III.

Now as to desires to be accomplished by the gods; if one wishes to be favourite of any male or any female or of the males or the females, let him make these ghee offerings after the establishment of fire and having swept similarly on any *parva* day: 'I offer thy speech in myself; let my desire be accomplished." 'I offer thy vital air in myself; let my desire be accomplished." "I offer thy eye in myself; let my desire be accomplished."

"I offer thy ear in myself; let my desire be accomplished." "I offer thy mind in myself; let my desire be accomplished." "I offer thy intelligence in myself; let my desire be accomplished." After inhaling the odour of the smoke, having besmeared the body with ghee and having gone tongue-tied, let him desire to go in contact (with his desired object) or stand talking towards the wind, he certainly becomes favourite and people surely remember him.

Commentary.

The present verse describes the mode by which one can achieve his desires by means of the favour of the gods. If one wishes to be favourite of any particular individual or individuals in general whether male or female, he shall make the ghee offerings in the fire on the auspicious days mentioned in verse 2 and in the same way as mentioned therein with the accompaniment of the verses given in the present verse. The word *parva* which means auspicious day including the full and new moon days, is used here. Swâhâ has been translated by me as 'let my desire be accomplished' in accordance with the commentary of Sankarânanda. It means 'wellcome', 'hail'. If a worshipper performs the homa in the manner described here after inhaling the smoke of the fire, besmearing his body with the ghee of the sacrifice and going silently forward to touch the object in view or to converse with the wind so that the latter may take his message, his object shall be accomplished, and he shall become popular.

अथातः सांयमनं प्रातर्दनमांतर मग्निहोत्रमितिचाऽऽचक्षते यावद्वै पुरुषो भाषते न तावत्प्राणितुं शक्नोति प्राणंतदा वाचिजुहोति यावद्वै पुरुषः प्राणितिनतावद्भाषितुं शक्नोतिवाचं तदाप्राणेजुहोति । एतेअनंते अमृताहुती जाग्रच्च स्वपंश्च संततमव्यव च्छिन्नं जुवत्यथहोया अन्या आहुतयोऽन्तवत्यस्ताः कर्ममय्योहि भवंत्येतद्धवैपूर्वे विद्वांसोऽग्निहोत्रं नजुहवांचक्रु :

उक्थं ब्रह्मेति ह स्माहशुष्कभृङ्गारस्तदृगित्युपासीत सर्वाणि हास्मै भूतानि श्रैष्ठ्याया भ्यर्च्यन्ते तद्यजुरित्युपासीत सर्वाणि हास्मै भूतानि श्रैष्ठ्याय युज्यन्ते तत्सामेत्युपासीत सर्वाणि हास्मै भूतानि श्रैष्ठ्याय सन्नमन्ते तच्छ्रीरित्युपासीत तद्यश इत्युपासीत तत्तेज इत्युपासीत तद्यथतच्छस्त्राणां श्रीमत्तमं यशस्वितमं तेजस्वितमं भवति तथो एवैवं विद्वान् सर्वेषां भूतानां श्रीमत्तमो यशस्वितमस्तेजस्वितमो भवति तमेतमैष्टकं कर्ममयमात्मानमध्वर्युः संस्करोति तस्मिन्यजुर्मयं प्रवयति यजुर्मय ऋङ्मयं होत ऋङ्मये साममुद्गाता स एष सर्वस्य त्रयीविद्याया आत्मैष उ एवास्यात्मातदात्मा भवति य एवं वेद ॥ ४ ॥

KHANDA IV

अथ atha, now; अत: atah, hence; सांयमनम sâniyamanam, about the self-control; प्रातर्दनम prâtardanam, instituted by Pratardana the son of Divadâsa.

आन्तरम् ântaram, the internal; अग्निहोत्रम् agnihotram, the vow of fire worship. Agnihotra. इति iti, so; च cha, and, also; आचक्षते âchakṣate, they call. यावद् yâvad, as long as; वै vai, indeed; पुरुषः puruṣaḥ, a man; भाषते bhâṣate, speaks; न na, not; तावत् tâvat, so long; प्राणितुम् prâṇitum, to breathe (equally well); शक्नोति śaknoti, is able; प्राणम् prâṇam. breath; तदा tadâ, then, all the while; वाचि vâchi, to speech; जुहोति juhoti, offers. यावत् yâvat, as long as; वै vai, truly; पुरुषः puruṣaḥ, a man; प्राणिति prâṇiti, breathes; न na, not; तावत् tâvat, so long, भाषितुम् bhâṣitum, to speak; शक्नोति śaknoti, is able; वाचम् vâcham, speech; तदा tadâ, then, all the while; प्राणे prâṇe, to breath; जुहोति juhoti, offers. एते ete, these two (speech and breath); अनन्ते anante, endless; अमृत amṛta, immortal; आहुती âhutî, two oblations; जाग्रत् jâgrat, waking; च cha, and. स्वपन् svapan, sleeping; च cha. and; संततम् santatam, always; अव्यवच्छिन्नम् avyavachchhinnam, without ceasing. जुहोति juhoti, offers; अथ atha, and; याः yâḥ, which; अन्याः anyâḥ, other; आहुतयः âhutayaḥ, oblations; अंतवत्यः antavatyaḥ, having an end. ताः tâḥ, those; कर्ममय्यः karmamayyaḥ, consisting of work; भवन्ति bhavanti, are; एतत् etat, this; ह ha, indeed; वै vai, verily; पूर्वे pûrve, the ancients; विद्वांसः vidvâmsaḥ, those who knew; अग्निहोत्रम् agnihotram, offering to fire; न na, not; जुहुवांचक्रुः juhuvâmchakruḥ, did not perform (offering); उक्थम् uktham, life, breath; ब्रह्म brahma, Brahman; इति iti, so; ह ha, indeed; स्माह sma âha, said; शुष्कभृङ्गारः śuṣkabhṛingâraḥ, the sage; Suṣkabhṛingâra; तद् tad, that, (ukhtha) ऋगिति ṛigiti, as Rik; उपासीत upâsîta, should meditate on; सर्वाणि sarvâṇi, all; ह ha, indeed; अस्मै asmai, this man; भूतानि bhûtâni, creatures; श्रैष्ठ्याय śraiṣṭhâya, as the best; अभ्यर्चन्ते abyarchante, praise; तत् tad, that (uktha); यजुःइति yajuḥ, as Yajus; उपासीत upâsîta, should meditate on; सर्वाणि sarvâṇi, all; ह ha, in need; अस्मै asmai, to this man; भूतानि bhûtâui, beings, creatures; श्रैष्ठ्याय śraiṣṭhyâya, as the best; युज्यन्ते yujyante, become joined to. तत् tat, that; (उक्थम्) सामइति Sâma; इति iti, as sâma; उपासीत upâsîta, should meditate upon; सर्वाणि sarvâṇi, all; ह ha, indeed, अस्मै asmai, to him; भूतानि bhûtâni, beings; श्रैष्ठ्याय śraiṣṭhyâya, as the best. सन्नमन्ते sannamante, bow down at; उक्थ uktha; श्रीः śrîḥ, wealth, beauty, might; इति iti, as. उपासीत upâsîta, should meditate upon; तद् tad, that; यशः yaśaḥ, glory; इति iti, as; उपासीत upâsîta, should meditate; तत् tat, that; तेजः tejaḥ, splendour, इति iti, as; उपासीत upâsîta, should meditate on; तद् tad, then, in that case; यथा yathâ, as; एतत् etat, this, (bow); शस्त्राणां śastrâṇâm, of weapons; श्रीमत्तमम् śrîmtatamam, the mightiest; यशस्वितमम् yaśasvitamam, the most glorious; तेजस्वितमम् tejasvitamam, most splendid; भवति bhavati, is; तथा tathâ, in the same way; उ u, also; एव eva, verily, only; एवम् evam, this, thus; विद्वान् vidvân, knowing; सर्वेषाम् sarveṣâm, of all; भूतानाम् bhûtânâm, of the creatures; श्रीमत्तमः śrîmattamaḥ, the

mightiest; यशस्वितमः yaśasvitamaḥ, the most glorious; तेजस्वितमः tejasvitamaḥ, the splendid. भवति bhavati, becomes. तम् tam, that (uktha or prâṇa); एतम् etam, this (breath in the mouth); ऐष्टकम् aiśṭakam, that fire in the altar of bricks; कर्ममयम् karmamayam, that consisting of work; आत्मानम् âtmânam, himself; अध्वर्युः adhvaryuḥ, the Adhvaryu; संस्करोति samskaroti, purifies, conceives; तस्मिन् tasmin, in that; यजुर्मयम् yajurmayam, the yajuḥ portion; प्रवयति pravayati, weaves; यजुर्मये yajurmaye in the yajuḥ portion; ऋङ्मयम् ṛinmayam, the rik portion; होता hotâ, the hotṛi; ऋङ्मये ṛinmaye, in the ṛik portion; साममयम् sâma mayam, the sâma portion; उद्गाता udgâtâ, the udgâtṛi; सः saḥ, that prâṇa; एषः eṣaḥ, this breath; सर्वस्यै sarvasyai, of all; त्रयीविद्यायाः trayîvidyâyâḥ, of the knowledge of three kinds *i. e.*, rik, yajuḥ, sâma; आत्मा âtmâ, self; एष eṣaḥ this, breath; उ u, also; एव eva, only; अस्या asyâ, of this; आत्मा âtmâ, self; एतद् etad, this; आत्मा âtmâ, the self in the form of vital breath. भवति bhavati, becomes. यः yaḥ, who; एवम् evam, thus; वेद veda, knows.

IV.

Now as to self-restraint practised by Pratardana and which they call internal Agnihottra. As long as a person speaks, so long he can not breathe; then he sacrifices breath in speech. As long as a person breathes, so long he cannot speak; then he sacrifices speech in the breath. One continuously and uninterruptedly offers these everlasting and immortal offerings, while awake or sleeping; those other offerings which have an end verily consist of ceremonies. The ancients certainly knowing this did not perform the Agnihottra.

'Uktha is Brahma' said Suṣkabhringâra; let one meditate upon it as a Rik verse, all the created beings will certainly worship him as the best; let him meditate upon it as a Yaju verse, all the created beings will certainly join with him as the best; let him meditate upon it as a Sâma verse, all the created beings will certainly bow before him as the best. Let him meditate upon it as fortune, let him meditate upon it as glory, let him meditate upon it as splendour. Just as it is the most glorious, most renowned and most splendid of the weapons so does one who knows it, become most glorious, most renowned and most splendid of all the created beings. The Adwaryu priest purifies the soul which is this (vital air) consisting of ceremonies and belonging to the bricks,

(of the altar); in it he weaves what consists of the Yaju; the hotâ weaves what consists of the *rik* in the *yaju* and the udgâtâ weaves what consists of the *sama* in what consists of the *rik*. It is the soul of three-fold knowledge; it is the soul of it. One who understands it becomes Self.

Commentary.

The verse describes the self-control which was practised by Pratardana, a sage. It is called internal Agnihottra. It consists in the restraint of speech and vital air (breath). It is constantly practised in natural course. When one holds his tongue; the action of expiration is increased; while one speaks the action of expiration is diminished. This function of the bodily organs is called a sacrifice in the ritualistic terminlogy. In this view of Pratardana, the ancient sages knowing the importance of this self restraint gave up the external Agnihottra consisting of ghee oblations to the fire god and took to the practice of the restraint of speech or breath.

In other editions another verse commences. The view of Śuṣkabhriṅgâra another sage is that an uktha a Vedic song is Brahma; 'uktha' is also used for 'breath' in the secondary sense. One should meditate on the vital air considering it to be a *rik*, *jajus* or *sama* verse, he will certainly achieve greatness on so doing. The verse explains the result achieved by the worshipper with an illustration; just as a śastra a Vedic poetical song is best of all, so is one who understands the mystery, best of all the beings. Here in the text is used the 'word' śastra which means a Vedic song and also a weapon; Sankarânanda has taken the word in the text in the latter sense. Accordingly the chief priest called adhvaryu purifies the uktha which is called 'soul' or 'self' in the text; it is ceremonial and belongs to the sacrificial altar; he is therein helped by the hotâ priest who makes offerings with the *yajus* verses and the udâgtri priest who sings songs from the Sâmaveda. Uktha is, therefore, the essence of the Vedic learning and vital air is the essence of it. The fruit that accrues to one who understands the mystery is that he becomes liberated from the worldy bond and merges into Self. There is a play on the word 'Âtmâ' in the text.

अथातः सर्वजितः कौषीतकेस्त्रीएयु पासनानि भवन्ति यज्ञोपवीतं कृत्वाप आचम्य त्रिरुदपात्रं प्रसिच्योद्यन्तमादित्यमुपतिष्ठेत वर्गोऽसि पाप्मानं मे वृङ्धीत्येतयैवावृता मध्ये सन्तमुद्वर्गोऽसि पाप्मानं म उद्वृङ्धीत्येतयैवावृतास्तं यंतं संवर्गोऽसि पाप्मानं मे संवृङ्धीति यदहोरात्राभ्यां पापं करोति संतद्वृङ्क्ते ॥

अथ मासि मास्यमावास्य ायां पश्चाच्चन्द्रमसं दृश्यमानमुपतिष्ठेतैतयैवावृता हरित-तृणाभ्यां वाक् प्रत्यस्यति यत्ते सुसीमं हृदयमधिचन्द्रमसि श्रितम् ॥ तेनामृतत्व-

स्येशाने माहं पौत्रमघं रुदमिति न हास्मात्पूर्वाः प्रजाः प्रैतीति नु जातपुत्रस्याथाजातपुत्रस्याहऽऽप्यायस्व समेतु ते सन्ते पयांसि समुयन्तु वाजाः ॥ यमादित्या अंशुमाप्याययन्तीन्त्येतास्तिस्त्र ऋचो जपित्वा मास्माकं प्राणेन प्रजया पशुभिराप्याययिष्ठायोऽस्मान्द्वेष्टि यंच वयं द्विष्मस्तस्यप्राणेनप्रजयापशुभिराप्यायस्वेति दैवीमावृतमावर्त आदित्यस्यावृतमन्वावर्त इति दक्षिणं वाहुमन्वावर्तते ॥ ५ ॥

II 5.

अथ atha, now; अतः ataḥ, therefore; सर्वजितः sarvajitaḥ, of the all conquering; कौषीतके: kausîtakeḥ, of kausîtakì, the son of kuṣîtaka; त्रीणि trîṇi, three; उपासनानि upâsanâni, kinds of meditation; भवन्ति bhavanti, there are; यज्ञोपवीतम् yajñopavîtam, the sacred cord or thread; कृत्वा kṛitvâ, wearing. अपः apaḥ water; आचम्य âchamya, taking (thrice); त्रिः triḥ, thrice; उदपात्रम् udapâtram, the water-cup. प्रसिच्य prasichya, having sprinkled; उद्यन्तम् udyantam, rising; आदित्यम् âdityam, the sun; उपतिष्ठेत upatiṣṭhet, he would worship; वर्गः vargaḥ, the deliverer; असि asi, thou art; पाप्मानम् pâpmânam, sin; मे me, my; वृङ्धि vṛiṅdhi, destroy, remove, deliver me from; इति iti, so; एतया etayâ, in this (way); एव eva, exactly; आवृता âvritâ, in way; मध्ये madhye, in the middle (of the day); सन्तम् santam, (the sun) which is, being; उद् ud, the highest; वर्ग vargaḥ, the deliverer, असि asi, art; पाप्मानम् pâpmânam, sin; मे me my; उद्वृंधि udvṛiṅdhi, deliver highly (from sin,) इति iti, so; एतया etayâ, in this (way); एव eva, exactly; आवृता âvṛitâ, in the way; अस्तम् astam, setting; यन्तम् yantam, going to; संवर्गः saṃvargaḥ, the full deliverer; असि asi, art; पाप्मानम् pâpmânam, sin; मे me, my; संवृंधि saṃvriṅdhi, deliver me fully from sin. इति iti, so; यद् yad, whatever; अहोरात्राभ्याम् ahorâtrâbhyâm, by day and night. पापम् pâpam, sin. करोति karoti, commits, सम् sam, well, fully; तद् tad, that; वृङ्क्ते vṛiṅkte, removes, अथ atha, then; मासि mâsi, मासि mâsi, every month; अमावास्यायाम् amâvâsyâ yâm, at the time of new-moon; पश्चात् paschât, behind to the west; चन्द्रमसम् chandramasam, the moon; दृश्यमानम् dṛisyamânam, that is sun; उपतिष्ठेत upatiṣṭheta, should worship; एतया etayâ, in this; एव eva, exactly; आवृता âvṛitâ, in this way. हरित harita, green; तृणाभ्याम् tṛiṇâbhyâm, with two blades of grass; वाक् vâk, speech, verse; प्रत्यस्यति pratyasyati, throws at, sends forth to; यत् yat, which; ते te, thy; सुसीमम् susîmam, beautiful, gentle, with good border; हृदयम् hṛidayam, heart; अधि adhi, in; चन्द्रमसि chandramasi in the moon. श्रितम् śritam, abiding; तेन tena, by, through (that heart) अमृतत्वस्य amṛitatvasya, of immortality; ईशाने îśâne, O! mistress; मा mâ, let not, should not; अहम् aham, me, I. पौत्रम् pautram, of children; अघम् agham, sin; रुदम् rudam, weep for; इति iti, so the verse; न na, not; ह ha, and, indeed, verily; अस्मात् asmât, from this; पूर्वाः pûrvâḥ, prior, अस्मात् पूर्वाः before this; प्रजाः prajâḥ, children; प्रैति praiti, die (s). इति iti, so, thus; नु nu indeed; जातपुत्रस्य jâtaputrasya,

of him who has a son already; अथ atha, now; अजातपुत्रस्य ajâta putrasya, of him who has got no son as yet, आप्यायस्व âpyayâsva, increase; समेतु sametu, may come, may go; ते te, in thee, to thee; सम् sam, well; ते te, thy; पयांसि payânsi, juices; सम् sam, well; उ u, also; यन्तु yantu, may go; वाजा vâjâ, to my children living on food, यम् yam, which आदित्याः âdityâḥ, the Âdityas; अंशुम् aśum, ray; आप्यायन्ति âpyâyanti, gladden, इति iti, so, thus; एताः etâḥ, these; तिस्रः tisraḥ, three; ऋचः richaḥ, Riks; जपित्वा japitvâ, having repeated, मा mâ, not; अस्माकम् asmâkam, our; प्राणेन prâṇena, by breath; प्रजया prajayâ, by children; पशुभिः paśubhiḥ, by cattle; (मा) आप्याययिष्ठाः âpyâyayiṣṭhâḥ (mâ) do not enrich, increase (our enemies); यः yaḥ, who; अस्मान् asmân, us; द्वेष्टि dveṣṭi, hates; यम् yam, whom; च cha, and; वयम् vayam, we; द्विष्मः dviṣmaḥ, hate; तस्य tasya, by his; प्राणेन prânena, by breath; प्रजया prajayâ, by children; पशुभिः paśubhiḥ, by cattle; आप्याययस्व âpyâyayasva, increase; इति iti, so, thus; दैवीम् daivîm, divine; आवृतम् âvṛitam, revolution, turn; आवर्ते âvarte, I turn, I initiate; आदित्यस्य âdityasya, of Âditya; आवृतम् âvṛitam, turn, revolution; अन्वावर्ते anvâvarte, I return; इति iti, so with these verses; दक्षिणम् dakṣiṇam, right; बाहुम् bâhum, hands, arm; अन्वावर्तते anvâvartate, lets it go after the repetition of the mantras (is over).

V.

Now there are three modes of worship according to the all conquering Kauṣitaki; having put on the sacred thread, sipped water and sprinkled water on the water-vessel three times, let him worship the rising sun (addressing) "thou art a relinquisher, remove my sin." In the same way when he is in the mid-heaven "thou art relinquisher, remove my sin thoroughly"; in the same manner, when he is setting "thou art relinquisher, remove my sin radically."

He wipes off thoroughly whatever sin one commits during the day and night.

Now in every month on the new moon day when the moon is visible in the west, in the same way, with the green grass, he delivers his speech "as thy fair heart rests in the moon, therefore, O! Lord of immortality, may I not weep for the sin of my children." Certainly his progeny born does not predecease him, when born to him.

Now as to one who has no progeny born "increase and get united with thee" "let milk be united with thee, let food (in the

form of offering) be united" "which ray the sun nourishes", (let him), having told these verses on a rosary (say,) 'do not nourish with our life, offering and cattle (but) nourish with the life, offering and cattle of those who hate us and those whom we hate. I turn the divine circle, I turn round the circle of the sun.'' He thus turns round the right hand.

Commentary.

There are three kinds of worship according to Kauṣitaki; the first kind consists in having the ceremony of the sacred thread performed; then having sipped the holy water and sprinkled the water vessel with water by means of the kuśa grass, the worshipper worships the sun in the morning, moon and evening with the appropriate verses given in the text, praying for remission of the sins committed by him either during the day or the night.

The second mode of worship consists in the performance of the same kind of ceremony every month on the new moon day or when she is visible in the western horizon with the green sprouts of the *durbla* grass addressing her "thy (or my) heart is in the moon, let me, therefore, O! queen of immortality, not weep for the children, let them not die before." This is in case when children are born. When one has no children born to him, he shall repeat the following verses on a rosary. "May thou O! Soma, increase, let the manly power from all sides get united with thee; may thou give us food." Rigveda I. 91-16; ix. 31. 4.

May the milk, the food and manly power get united with the killer of the enemies; O! Soma being thus nourished accept the offering for the immortality in heaven." Rigveda I. 96. 18.

The third verse is a quotation from the Taittîriya Saṃhitâ II. 3. 5. 3 and II. 4. 14. 1. The same is quoted in Tailttirīya Brâhmaṇa III. 1. 3. 1. "She becomes new and new every day, being her digits nourished by the sun's rays." After this the worshipper prays to the moon not to kill him, his children and cattle but to kill his enemy, his children and cattle. He then calls it the divine or the sun's circle and moves round his right hand.

In the Bibliotheca edition this verse is divided unto two; we have further another reading which runs thus: तद्यहोरात्राभ्यांपापमपकरोतुतंसंवृंक्तेतथो एवैवं-विद्वानतयैवावृतोदित्यमुपतिष्ठते यदहोरात्राभ्यांपापंकरोतिसंतद्वृंक्ते

"Whatever sin he committed during the day and night he removes. Similarly knowing it, by worshiping the sun in this manner, he removes whatever sin which he commits during the day and night.

अथ पौर्णमास्यां पुरस्ताच्चन्द्रमसं दृश्यमानमुपतिष्ठेतैतयैवावृता सोमो राजासि विचक्षणः पञ्चमुखोऽसि प्रजापतिर्ब्राह्मणस्त एकं मुखं तेन मुखेन राज्ञोऽत्सि तेन मुखेन मामन्नादं कुरु ॥ राजा त एकं मुखं तेन मुखेन विशोऽत्सि तेनैव मुखेन मामन्नादं कुरु ॥ श्येनस्त एकं मुखं तेन मुखेन पक्षिणोऽत्सि तेन मुखेन मामन्नादं कुरु ॥ अग्निष्ट एकं मुखं तेन मुखेनेमं लोकमत्सि तेन मुखेन मामन्नादं कुरु ॥ त्वयि पञ्चमं मुखं तेन मुखेन सर्वाणि भूतान्यत्सि तेन मुखेन मामन्नादं कुरु ॥ मास्माकं प्राणेन प्रजया पशुभिरवक्षेष्ठा योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तस्य प्राणेन प्रजया पशुभिरवक्षीयस्वेति दैवीमावृतमावर्त आदित्यस्यावृतमन्वावर्त इति दक्षिणं बाहुमन्वावर्तते ॥

अथ संवेशयञ्जायायै हृदयमभिमृशेत् ॥ यत्ते सुसीमे हृदये हितमन्तः प्रजापतौ मन्येऽहं मां तद्विद्वांसं माहं तेन पौत्रमघं रुदमिति न हास्मात्पूर्वाः प्रजाः प्रैति ॥ ६ ॥

II 6.

अथ atha, now; पौर्णमास्याम् paurṇamâsyâm, on a full-moon day. पुरस्तात् purastat, in front; चन्द्रमसम् chandramasam, the moon; दृश्यमानम् dṛiśyamânam, appearing, that is seen; उपतिष्ठेत upatiṣṭheta, should worship; एतया etayâ, in this; एव eva, exactly, just; आवृता âvṛita, in the way (with the repetition of this); सोम somaḥ, the moon; राजा râjâ, shining, resplendent; असि asi, thou art; विचक्षण: vichakṣaṇaḥ, skilful, wise; पंचमुखः pañcha-mukhaḥ, five-mouthed; असि asi, art; प्रजापति: prajâpatiḥ lord of creatures; ब्राह्मण brâhmaṇa, Brâhmaṇa; ते te, thy; एकम् ekam, one; मुखम् mukham, mouth; तेन tena, by that; मुखेन mukhena, by mouth; राज्ञः râjñaḥ, the members of the kingly race, kṣatriyas; अत्सि atsi, thou eatest; तेन tena, by that, मुखेन mukhena, by mouth; माम् mam, me; अन्नादम् annâdam, eater of food; कुरु kuru, make; राजा râjâ, king a kṣatriya; ते te, thy; एकम् ekam, one; मुखम् mukham, mouth; तेन tena, by that; मुखेन mukhena, by mouth; विशः viśaḥ, people, vaiśyas.; अत्सि atsi, eatest; तेन tena, by that; मुखेन mukhena, by mouth; माम् mâm, me; अन्नादम् annâdam, eater of food; कुरु kuru, make; श्येन: śyenaḥ, a hawk; ते te, thy; एकम् ekam, one; मुखं mukham, mouth; तेन tena, by that; मुखेन mukhena, by mouth; पक्षिण: pakṣiṇaḥ, birds; अत्सि atsi, thou eatest; तेन tena, by that; मुखेन mukhena, by mouth; माम् mam, me; अन्नादम् annâdam, eater of food; कुरु kuru, make; अग्निः agniḥ, fire; ते te, thy; एकम् ekam, one; मुखम् mukham, mouth; तेन tena, by that; मुखेन mukhena, by mouth; इमम् imam, this, लोकम् lokam, world; अत्सि atsi, thou eatest; तेन tena, by that; मुखेन mukhena, by mouth; माम् mâm, me; अन्नादम् annâdam; eater of food; कुरु kuru, make; त्वयि tvayi, in thee; पञ्चमम् pañchamam, fifth; मुखं mukham, mouth; तेन tena, by that; मुखे mukhena, by mouth; सर्वाणि sarvâṇi, all; भूतानि bhûtâni, creatures; अत्सि atsi, thou eatest; तेन tena, by that; मुखेन mukhena, by mouth; माम् mâm, me; अन्नादम् annâdam, eater of food; कुरु kuru, make; मा mâ, do not; अस्माकम् asmâkam,

our (by); प्राणेन prâṇena, by breath; प्रजया prajayâ, by children; पशुभिः paśubhiḥ, by cattle; (मा) अवक्षेष्ठाः avakṣeṣṭhâḥ, destroy (do not); यः yaḥ, who अस्मान् asmân, us; द्वेष्टि dveṣṭi, hates; यम् yam, whom; च cha, and; वयम् vayam, we; द्विष्मः dviṣmaḥ, hate; तस्य tasya, his (by); प्राणेन prâṇena, by life, breath; प्रजया prajayâ, by children; पशुभिः paśubhiḥ, by cattle; अवक्षीयस्व avakṣîyasva, destroy; इति iti, so, thus; दैवीम्, daivîm, divine; आवृतम् âvṛitam, turn, revolution; आवर्ते âvarte, meditate, turn; आदित्यस्य âdityasya, of the sun; आवृतम् âvritam, turn, revolution; अन्वावर्ते anvâvarte, I follow, return; इति iti, with these mutterings; दक्षिणम् dakṣiṇam, right; बाहुम् bâhum, arm; अन्वावर्तते anvâvartate, he turns round, having raised, it lets it go down; अथ atha, then; संवेशयन् samveśyan, sitting by the side of (his wife); जायायै jâyâyai, of his wife; हृदयम् hṛidayam, heart (breast); अभिमृशेत् abhimṛiset, should stroke, should touch, should move his hand over; यत् yat, which; ते te, thy (into); सुसीमे susîme, O! beautiful one, or in (thy) beautiful (heart); हृदये hṛidaye, in heart; हितम् hitam, the nectar, the immortal joy; अन्तः antaḥ, within (thy heart); प्रजापतौ prajâpatau, in the heart (which is the protector or source of offspring), or through prajâpati, through the creator of children i.e. through myself; मन्ये manye deem; अहम् aham, I; तद् tad, that; विद्वांसम् vidvânsam, as a knower of that; तेन tena, that (truth); अहम् aham I; मा mâ, should not, may not; पौत्रम् pautram, about children; अघम् agham, misfortune, sin; रुदम् rudam, (should I not, may I not) weep, fall into sorrow; इति iti, so thus; न na not; ह ha, indeed; अस्मात् पूर्वाः asmât pûrvâḥ, before him, during his lifetime; प्रजाः prajâḥ children; प्रैति praiti, die; इति iti, thus.

VI.

Now on the full moon day when the moon is visible in the eastern sky, let him worship her in the same way (saying) "thou art Soma, king, clever and five-headed. Thou art the Lord of the universe. A Brahmaṇa is one of thy mouths, with that mouth thou eatest the kings: make me with that mouth an eater of food. A king is one of thy mouths; with that mouth thou eatest the Vaiśyas: make me with that mouth an eater of food. A hawk is one of thy mouths; with that mouth thou eatest the birds; make me with that mouth an eater of food. Fire is one of thy mouths; with that mouth thou eatest this world: make me with that mouth an eater of food. In thee, thou hast the fifth mouth; with that mouth thou eatest the entire created beings: make me with that mouth an eater of food. Do not destroy our life, offer-

ing and cattle but destroy the life, offering and cattle of those who hate us and those whom we hate. I turn the divine circle, I turn round the circle of the sun." He thus turns round the right hand. Now when one is desirous to go to his wife, he shall touch her breast (saying) " As in thy well-defined heart there is concealed bliss by the Lord of the universe, which I think I know, may I, therefore, not weep for the sin of my children? His children do not die before him.

Commentary.

In the present verse, the third method of worship according to Kausitaki is described. It consists in the worship of the moon on the full moon day. It may be mentioned here that in the Sanscrit mythology the moon is male, but in the Greek and Roman mythologies she is female. She must be, therefore, addressed " thou art Soma and King, thou hast five mouths. All the phases, or mouths as they are called in the texts, are the eaters and destroyers of the universe, and they are invoked by the worshipper to help him in eating his food. Ultimately, the verse ends with the same sentence as it is in the concluding part of the preceding verse.

In the Bibliotheca Indica edition another verse commences; in this edition there is a different reading which runs as follows :—

यत्तेसुसीमे हृदये श्रितमंतः प्रजापतौ तेनामृतत्वस्येशानेमात्वं पुत्रमघंनिगा इति नह्यस्याः पूर्वाः प्रजाः प्रैतीति

"Because in thy beautiful bosom is placed inside by the Lord of the universe, thou art, therefore, mistress of immortality, mayst thou never get sorrow for children." No children die before her.

अथ प्रोष्यायन् पुत्रस्य मूर्धानमभिमृशेत् ॥ अङ्गादङ्गात्संभवसि हृदयाधिजायसे । आत्मा त्वंपुत्रमाऽऽविथस जीव शरदः शतम् ॥ असाविति नामास्य गृह्णाति । अश्मा भव परशुर्भव हिरण्यमस्तृतं भव । तेजो वै पुत्रनामासि स जीव शरदः शतम् ॥ असाविति नामास्य गृह्णाति । येन प्रजापतिः प्रजाः पर्यगृह्णादरिष्ट्यै ॥ तेन त्वा परिगृह्णाम्यसावित्यथास्य दक्षिणे कर्णे जपत्यस्मै प्रयन्धि मघवन्नृजीषिन्निन्द्र श्रेष्ठानि द्रव्याणि धेहीति सव्ये माच्छित्था मा व्यथिष्ठाः शतं शरद आयुषो जीव पुत्र ते नाम्ना मूर्धानमव जिघ्राम्यसावितित्रिमूर्धानमवजिघ्रेद्गवांत्वां हिंकारेणाभिहिंकरोमीति त्रिर्मूर्धानमभिहिंकुर्यात् ॥ ७ ॥

II 7.

अथ atha, now; प्रोष्य prosya, having gone to another town; आयन् âyan, after returning ; पुत्रस्य putrasya, of his son ; मूर्धानम् murdhâ-, nam, the head; अभिमृशेत् abhimṛiset, should touch; अंगाद् अंगात् angâd angât, from every limb, from all limbs (of mine) ; संभवसि sambhvasi, thou springest ; हृदयात् hṛidayat, from the heart; अधिजायसे adhijayase, thou art born; आत्मा âtmâ, self, त्वम्

tvam, thou; पुत्र putra, O! son; मा mâ, me; आविथ âvitha. thou hast saved; स sa, that, thou; जीव: jîva, live; शरद: śaradaḥ autumns, harvests; शतम् śatam, (a hundred years); असौ asau, this; इति iti, with the repetition of the above mantra; नाम nama, name, by name; अस्य asya, of this (son), this; गृह्णाति grīhṇâti, says, takes, calls (his son by his name); अश्मा aśmâ, a stone (with an adamantine body); भव bhava, become); परशु: paraśuḥ, an axe (as cutting and destructive as an axe, for the enemies); भव bhava, become; हिरण्यम् hiraṇyan, gold, (as dear to all as gold); अस्तृतम astritam, wide-spread, well-spread, liked by all, solid; भव bhava, be, become; तेज: tejaḥ, (the essential) lustre, (the cosmic) light, the seed of the tree of the world; वै vai, indeed; पुत्र putra, O! son; नामा nâmâ, that very name; असि asi, art; स: saḥ, that, those; जीव jîva, live; शरद: śardaḥ. harvests, years; शतम् śatam, a hundred; असौ asau, this; इति iti, with this verse; नाम nâma, name; अस्य asya, of this (son); गृह्णाति gṛihṇâti, takes, calls, says; येन yena, by which, namely by that self-lustrous as light; प्रजापति: prajâpatih, the lord of creatures, Indra; प्रजा: prajâh, creatures; पर्यगृह्णात् paryagṛihṇât, embraced; अरिष्ट्यै ariṣṭyai. their good; तेन tena, by that self-luminous lustre; त्वा tva, then; परिगृह्णामि parigṛihṇâmi, embrace; असौ asau, this; इति iti, with this verse; नाम nâma, name; अस्य asya, of this (son); गृह्णाति gṛihṇati, takes, says, is called by; अथ atha, now. अस्य asya, his; दक्षिणे dakśiṇe, into the right; कर्णे karṅe, into ear; जपति japati mutters; अस्मै asmai, to this; प्रयन्धि prayandhi, give; मघवन् maghavan, O! Maghavâ; ऋजीषिन् ṛijîsisan, quick; इति iti, so; इन्द्र indra O! Indra; श्रेष्ठानि śreṭhhâni, best; द्रविणानि draviṇani, riches, धेहि dhehi, give; इति iti, so; सव्ये savye, in the left; मा mâ, do not; च्छित्था: chchhitthâḥ, cut off (the line of our race); मा ma, do not; व्यथिष्ठा: vyasthiṣṭhâḥ, suffer; शतम् śatam, a hundred; शरद: śaradaḥ, harvests; आयुष: ayuṣaḥ of life; जीव jîva, live; पुत्र putra, O! son; ते te, thy; नाम्ना nâmnâ, by (thy) name; मूर्धानम् mûrdhânam, head; अवजिघ्रामि avajighrâmi, I smell; असौ asau, that, this; इति so; त्रि: triḥ, thrice; मूर्धानम् mûrdhânam, head; अवजिघ्रेत् avajighret, should smell; गवाम् gavâm, of cows; हिंकरोमि hinkâromi, with the lowing sound; अभि abhi over, हिंकरोमि hiṃkaromi, I low over (thee); इति iti, with this mantra; त्रि: triḥ. thrice; मूर्धानम् murdhânam, head; अभि abhi, over; हिंकुर्यात् hinkuryât, should low.

VII.

Let him on coming back from foreign country touch his son's head (saying) "thou art produced from every part of my body, thou art born from my heart. Thou art my soul, my son, thou hast saved me, thou shalt live for hundred autumns; 'so and so' becomes his name. "Be thou a stone, be thou an axe, be thou of spread-out gold, thou art truly called splendour; may he live hundred autumns; "So and so" becomes his name. "By what the

Lord of the universe embraced the created beings, by the same I embrace thee." "So and so" becomes his name. He mutters in his right ear "give him O! wealthy drinker of some dregs." "O Indra give the best wealth" in the left ear. 'Do not cut off, do not suffer trouble and live hundred autumns, O! son I smell the head with thy name," let him smell the head three times. "I utter *hin* (lowing sound of a cow) like *hin* of the cows," let him utter *hin* three times on the head.

Commentary.

Having described the 'Garbhâdhâna' ceremony in the preceding verse, the present verse describes jâtakarma and nâmakarma ceremonies. The father on coming back from the foreign country touches the head of his newly-born son with the mantra given and translated above. He is said to be born from his bodily parts and the heart. He is said to be his own self and to have saved him from hell. He is blessed with a long life. He is thereupon given a name; again a blessing is uttered " Be thou as a strong as a stone, as fierce as an axe and as beloved as gold. Thou art glory, live thou for hundred years. Just as the Lord of the universe embraced the created being so do I embrace thee." He utters the following verse from the Rigveda in the new-born son's right ear.

"O! wealthy Indra, drinker of Soma dregs, give us much wealth desired by all; give us for our living for hundred autumns, O! Indra of beautiful chin, give us many sons." Rigveda III 36.10.

He then utters the following verse in the left ear.

"O! Indra, give us best wealth, the fame of a clever sacrificer, fortune, increase of riches, bodily health, sweetness of speech and auspiciousness of the days." Rigveda II-21-6.

After it he pronounces a blessing on the son wishing him long life and continuity of the family line; he then smells his head three times with the accompaniment of the mantra given in the text.

अथातो दैवः परिमर एतद्वै ब्रह्म दीप्यते यदग्निर्ज्वलत्यथैतन्म्रियते यन्न ज्वलति तस्यादित्यमेव तेजो गच्छति वायुं प्राण एतद्वै ब्रह्म दीप्यते यदादित्यो दृश्यतेऽथैतन्म्रियते यन्न दृश्यते तस्य चन्द्रमसमेव तेजो गच्छति वायुं प्राण एतद्वै ब्रह्म दीप्यते यच्चन्द्रमा दृश्यतेऽथैतन्म्रियते यन्न दृश्यते तस्य विद्युतमेव तेजो गच्छति वायुं प्राण एतद्वै ब्रह्म दीप्यते यद्विद्युद्विद्योततेऽथैतन्म्रियते यन्न विद्योतते तस्य वायुमेव तेजो गच्छति वायुं प्राणस्ता वा एताः सर्वा देवता वायुमेव प्रविश्य वायौ मृता न मूर्च्छन्ते तस्मादेव पुनरुदीरत इत्यधिदैवतमथाध्यात्मम् एतद्वै ब्रह्म दीप्यते यद्वाचा वदत्यथैत-

न्म्रियते यन्न वदति तस्य चक्षुरेव तेजो गच्छति प्राणं प्राण एतद्वै ब्रह्म दीप्यते यच्चक्षुषा पश्यत्यथैतन्म्रियते यन्न पश्यति तस्य श्रोत्रमेव तेजो गच्छति प्राणं प्राण एतद्वै ब्रह्मदीप्यते यच्छ्रोत्रेण शृणोत्यथैत न्म्रियते यन्नशृणोति तस्यमनएवतेजो गच्छति प्राणं प्राणएतद्वै ब्रह्म दीप्यते यन्मनसा ध्यायत्यथैतन्म्रियते यन्न ध्यायति तस्य प्राणमेव तेजो गच्छति प्राणं प्राणस्ता वा एताः सर्वा देवताः प्राणमेव प्रविश्य प्राणे मृता न मृच्छन्ते तस्मादेव पुनरूदीरते तद्यदिह उ एवंविद्वांस उभौ पर्वतावभिप्रवर्तेयातां तुस्तूर्षमाणो दक्षिणश्चोत्तरश्च न हैवैनं स्तृणवीयातामथ य एनं द्विषन्ति यांश्च स्वयं द्वेष्टि त एनं सर्वे परितो म्रियन्ते ॥ ८ ॥

KHANDA VIII.

अथ atha, now; अतः ataḥ, then; दैवः daivaḥ, divine, of the gods; परिमरः parimaraḥ, dying about, absorption; एतत् etat, this; वै vai, verily; ब्रह्म brahma, Brahma; दीप्यते dîpyate, shines; यद् yad, when; अग्निः agniḥ, fire; ज्वलति jvalati, burns; अथ atha, then; एतद् etad. this; म्रियते mriyate, dies; यद् yad, when; न na, not; ज्वलति jvalati, does burn; तस्य tasya, of that, its; आदित्यम् âdityam, to the sun; एव eva, alone; तेजः tejaḥ, splendour; गच्छति gachchhati, goes; वायुम् vâyum, to Vayu, to air; प्राणः prâṇaḥ, life, breath; एतद् etad, this; वै vai, indeed; ब्रह्म brahma, Brahman; दीप्यते dîpyate, shines; यद् yad, when; आदित्यः âdityaḥ, the sun; दृश्यते driśyate, is seen; अथ atha, and; एतद् etad. this; म्रियते mriyate, dies; यद् yad, when; न na, not; दृश्यते driśyate, is seen; तस्य tasya, its; चन्द्रमसम् chandramasam, to the moon; एव eva, only, alone; तेजः tejaḥ, splendour; गच्छति gachchhati, goes; वायुम् vâyum, to Vâyu, to air; प्राणः prâṇaḥ, life, breath; एतद् etad, this; वै vai, indeed; ब्रह्म brahma, Brahman; दीप्यते dîpyate, shines; यत् yat, when; चन्द्रमाः chandramâḥ, the moon; दृश्यते driśyati, is seen; अथ atha, and; एतद् this, म्रियते mriyate, dies; यत् yat, when; न na, not; दृश्यते driśyate, is seen; तस्य tasya, its; विद्युतम् vidyutam, to the lightning; एव eva, alone; तेजः tejaḥ, splendour; गच्छति gachchhati, goes; वायुम् vâyum, to Vâyu, to air; प्राणः prâṇaḥ, life, breath; एतद् etad, this; वै vai indeed; ब्रह्म brahma, Brahman; दीप्यते dîpyate, shines; यद् yad, when; विद्युत् vidyut, the lightning; विद्योतते vidyotate, flashes; अथ atha, and, then; एतद् etad, this; म्रियते mriyate, dies; यत् yat, when; न na, not; विद्योतते vidyotate, does flash; तस्य tasya, its; वायुम् vâyum, to Vâyu, to air; एव eva, alone; तेजः tejaḥ, splendour; गच्छति gachchhati, goes; वायुम् vâyum, to Vâyu, to air; प्राणः prâṇaḥ, life, breath; ताः taḥ those; वै vai, verily; एताः etaḥ, these; सर्वाः sarvaḥ, all; देवताः devataḥ, deities; वायुम् vâyum, to Vayu, air; एव eva, only, alone; प्रविश्य praviśya, having entered; वायौ vayau, into Vâyu, into air; मृताः mritâḥ, (though) dead; न na, not; मृच्छन्ते mrichchhante, do vanish; तस्मात् tasmât, from it; एव eva, alone; उ u, also; पुनः punaḥ, again; उदीरते udîrate, arise, spring; इति iti, thus, so far; अधिदैवतम् adhidaivatam, the macrocosmic about the gods; अथ atha, no; अध्यात्मम् adhyâtmam, the macrocosmic about the body; एतद् etad, this; वै vai, indeed; ब्रह्म

brahma, Brahman; दीप्यते dîpyate, shines; यद् yad, when; वाचा vacha, with speech; वदति vadati, speaks ; अथ atha, and; एतद् etad, this; म्रियते mriyate, dies; यद् yad, when; न na, not; वदति vadati, does speak; तस्य tasya, his; चक्षुः chakṣuḥ, to the eye; एव eva, alone; तेजः tejaḥ, splendour; गच्छति gachchhati, goes; प्राणम् prâṇam, to breath; प्राण prâṇaḥ, life; एतद् etad, this; वै, vai, indeed ; ब्रह्म brahma, Brahman; दीप्यते dîpyate, shines; यद् yad, when ; चक्षुषा chakṣusa, with the eye ; पश्यति paśyati sees ; अथ atha, and; एतद् etad, this; म्रियते mriyate, dies; यद् yad, when; न na, not;, पश्यति paśyati, does see; तस्य tasya, its; श्रोत्रम् śrotram, to the ear; एव eva, only; तेजः tejaḥ, splendour; गच्छति gachchhati, goes; प्राणम् prâṇam, to breath ; प्राण prâṇaḥ, life; एतद etad, this; वै vai, indeed; ब्रह्म brahma, Brahma ; दीप्यते dîpyate, shines; यत् yat, when ; श्रोत्रेण śrotreṇa, with the ear ; शृणोति śriṇoti, hears ; अथ atha, and; एतद् etad, this; म्रियते mriyate, dies; यद् yad; when, न na, not; शृणोति śriṇoti does hear; तस्य tasya, its ; मनः manaḥ, to the mind; एव eva only ; तेजः tejaḥ splendour; गच्छति gachchhati, goes प्राणम् : prâṇam, to breath; प्राणः prâṇah, life; एतद् etad, this ; वै vai, indeed ; ब्रह्म brahma, Brahman ; दीप्यते dîpyate, shines; यत् yad, when; मनसा manasâ, with the mind; ध्यायति dhyâyati, thinks; अथ atha, and; एतद् etad, this, म्रियते mriyate, dies; यद् yad, when; न na, not; ध्यायति dhyâyati, does think ; तस्य tasya, its; प्राणम् prânam, to breath ; एव eva, alone ; तेजः tejaḥ, splendour ; गच्छति gachchhati, goes; प्राणम् prânam, to breath; प्राणः prâṇaḥ, life ;ताः tâh,those; वै vai,indeed; एताः etâḥ,these; सर्वाः sarvâḥ, all; देवताः devatâḥ, deities; प्राणम् prâṇam, into breath or life ; एव eva, alone; प्रविश्य praviśya, having entered ; प्राणे prâṇe, in breath, life ; मृताः mṛitâḥ; (though), dead; न na, not; मृच्छन्ते mṛichchhante, do vanish ; तस्माद् tasmât, from it ; एव eva, alone ; उ u, also ; पुनः punaḥ, again ; उदीरते udîrate, rise, spring; तद् tad, then; (after he knew this) ; यदि yadi, if; ह ha, indeed; वै vai, verily; एवम् evam, this, thus ; विद्वांसः vidvânsaḥ, those who know ; उभौ ubhau, two ; पर्वतौ parvatau, mountains ; अभिप्रवर्तेयाताम् abhipravarteyâtâm, were to move forward; तुस्तूर्षमाणौ tusturṣamâṇau , trying to crush him; दक्षिणः dakṣiṇa, southern ; च cha, and , उत्तरः uttaraḥ, northern ; च cha, and ; न na, not ; ह ha, surely ; एव eva, indeed ; एनम् enam, this, these knowers ; स्तृण्वीयाताम् stṛiṇvîyâtâm, would crush; अथ atha, and; ये ye, those who ; एनम् enam, this knower ; द्विषन्ति dviṣanti, hate ; यान् yân, whom ; च cha, and ; स्वयम् svayam, he himself ; द्वेष्टि dveṣṭi, hates ; ते te, they ; एनम् enam, this knower , सर्वे sarve, all ; परिम्रियन्ते parimriyante, become dead, die around, (him.)

VIII.

Now as to the divine dying around, this Brahma certainly shines forth when fire burns. When he dies, it does not burn. Its splendour goes to the Sun and the vital air to the air. This Brahma certainly shines forth, when the sun is visible ; when

he dies, it is not visible. Its splendour goes to the moon and the vital air to the air. This Brahma certainly shines forth, when the moon is visible. When he dies, she is not visible; her splendour goes to the lightning and the vital air to the air. This Brahma certainly shines forth, when the lightning flashes; he dies, it does not flash : its splendour goes to the air and the vital air to the air. All these deities certainly having entered into the air, merge in the air; they do not perish, but come out and go therefrom. This is divine. Now as to the psychic aspect; this Brahma certainly shines forth, when one utters speech : he dies, when he does not utter it. His splendour goes to the eye, and the vital air to the vital air. This Brahma certainly shines forth when one sees with the eye; he dies when he does not see; his splendour goes to the ear and the vital air to the vital air. This Brahma certainly shines forth when one hears with the ear; he dies when he does not hear; his splendour goes to the mind and the vital air to the vital air. This Brahma certainly shines forth when one meditates with mind; he dies when he does not meditate; his splendour goes to the vital air and the vital air to the vital air. Verily all these gods having entered into the vital air merge into the vital air; they do not perish but come out again therefrom. If both the mountains, the northern and the southern, come forward to crush him who knows it, they will not certainly crush him. All those who hate him and whom he hates, perish.

Commentary.

The present verse describes the death of the deities presiding over the different organs of the human body and merging thereof in the divine essence. It is only by the divine power that all the elements and stars act; but when they cease to work, they are said to be dead and ultimately merge into Brahma. This is the divine aspect.

The other is the psychic aspect; all the organs of the human body work under the divine impulse and when they cease to work, the human body is dead and the divine essence, under the impulse of which the different organs perform their respective functions, reverts to the original source. The fruit that accrues to one who understands the mystery herein mentioned, is that even the terrible mountains can not crush him but the enemies who hate him and whom he hates perish.

अथातो निःश्रेयसादानं सर्वा ह वै देवता अहंश्रेयसे विवदमाना अस्माच्छरीरादुच्चक्रमुस्तद्दारुभूतं शिष्येऽथैनद्वाक्प्रविवेश तद्वाचा वदच्छिश्य एवाथैनच्चक्षुः प्रविवेश तद्वाचा वदच्चक्षुषा पश्यच्छिष्य एवाथैनच्छ्रोत्रं प्रविवेश तद्वाचा वदच्चक्षुषा पश्यच्छ्रोत्रेण शृण्वच्छिष्य एवाथैनन्मनः प्रविवेश तद्वाचा वदच्चक्षुषा पश्यच्छ्रोत्रेण शृण्वन्मनसा ध्यायच्छिष्य एवाथैतत्प्राणः प्रविवेश तत्तत एव समुत्तस्थौ तद्देवाः प्राणे निःश्रेयसं विदित्वा प्राणमेव प्रज्ञात्मानमभिसंभूय सहैतैः सर्वैरस्माल्लोकादुच्चक्रमुस्ते वायुप्रतिष्ठाकाशात्मानः स्वरीयुस्तथो एवैवं विद्वान् सर्वेषां भूतानां प्राणमेव प्रज्ञात्मानमभिसंभूय सहैतैः सर्वैरस्माच्छरीरादुत्क्रामति स वायुप्रतिष्ठाकाशात्मा न स्वरेति स तद्भवति यत्रैते देवास्तत्प्राप्य तदमृतो भवति यदमृता देवाः ॥९॥

II.

अथ atha, now; अतः ataḥ, then; निः श्रेयस niḥśreyasa, (of) prâna which is possessed of qualities superior to all others; आदानम् âdânam, taking in acceptance; सर्वाः sarvâḥ, all; ह ha, indeed; वै vai, verily; देवताः devatâḥ, deities; अहम् aham, I (my their, own); श्रेयसे śreyase, to assert (their own) supremacy or pre-eminence); विवदमानाः vivadamânâḥ, contending; अस्मात् asmat, from this; शरीरात् śarîrât, body; उच्चक्रमु uchchakramuḥ, departed, went out; तद् tad, that; दारुभूतम् dârubhûtam, becoming like a log of wood; शिश्ये śiśye, lay; अथ atha, then; एनत् enat, this (body); वाक् vâk, speech; प्रविवेश praviveśa, entered; तद् tad, that (body); वाचा vâchâ, by speech; वदत् vadat, speaking; शिश्ये śiśye, lay still; एव eva, too; अथ atha then; एनत् enat, this (body); चक्षुः chakṣuḥ, sight; प्रविवेश praviveśa, entered; तद् tad, that (body); वाचा vâchâ, by speech; वदत् vadat, speaking; चक्षुषा chakṣuṣâ, by the sight; पश्यत् paśyat, seeing; शिश्ये śiśye, lay still; एव eva, also; अथ atha, then; एनत् enat, this (body); श्रोत्रम् śrotram, the power of hearing; प्रविवेश praviveśa, entered; तद् tad, that (body); वाचा vâchâ, by speech; वदत् vadat, speaking; चक्षुषा chakṣuṣâ, by the sight; पश्यत् paśyat, seeing; श्रोत्रेण śrotreṇa, by the power of hearing; शृण्वत् śṛiṇvat, hearing; शिश्ये śiśye, lay still; एव eva, also; अथ atha, then; एनत् enat, this (body); मनः manaḥ mind; प्रविवेश praviveśa, entered; तद् tad, that (body); वाचा vâchâ, by speech; वदत् vadat, speaking; चक्षुषा chakṣuṣâ, by the sight; पश्यत् paśyat, seeing; श्रोत्रेण śrotreṇa, by the power of hearing; शृण्वत् śṛiṇvat, hearing; मनसा manasâ, by the mind; ध्यायत् dhyâyat, thinking; शिश्ये śiśye, lay still; एव eva, also; अथ atha, then; एनत् enat, this (body); प्राणः prâṇaḥ, prâṇa, life, breath; प्रविवेश praviveśa, entered; तत् tat, that (body); ततः tataḥ, thence, then; एव eva, just at once; समुत्तस्थौ samuttasthau, rose; ते te, those; देवाः devâḥ, gods; प्राणे prâṇe, in prâṇa, in life, in breath; निः श्रेयसम् niḥśreyasam, pre-eminence; विदित्वा viditvâ, having recognized, knowing; प्राणम् prâṇam, prâṇa, life, breath; एव eva, alone; प्रज्ञात्मानम् prajñâtmânam, the conscious self; अभिसंभूय abhisam-

bhûya, having comprehended; सह saha, with; एतैः etaiḥ, with these, सर्वैः sarvaiḥ, with all the five kinds of vital winds; अस्मात् asmât, from this; लोकात् lokât, from world; उच्चक्रमुः uchchakramuḥ, went away; ते te, those; वायुप्रतिष्ठाः vâyupratiṣṭhâḥ, resting in Vâyu (air) [knowing that prâṇa had entered the air]; आकाशात्मानः âkâśâtmânaḥ, merged in the ether (with spirits all-pervading like either); स्वः svaḥ, the heaven; ईयुः îyuḥ, went; तथा tathâ, in that way; उ u, also; एव eva, exactly, in the very way, just; एवम् evam, thus; विद्वान् vidvân, one knowing; सर्वेषाम् sarveṣâm, of all; भूतानाम् bhûtânâm, of creatures; प्राणम् prâṇam, life, breath; एव eva, alone; प्रज्ञात्मानम् prajnâtmânam, the conscious self; अभिसंभूय abhisambhûya, comprehending; सह saha, with; एतैः etaiḥ, with all; अस्मात् asmat, from this body; सर्वैः śarvai, all; अस्मात् asmât, from this शरीरात् śarîrât; उत्क्रामति utkrâmati, goes out; सः saḥ, he वायुप्रतिष्ठः vâyupratiṣthaḥ, resting in Vâyu (air); आकाशात्मा âkâśatmâ, becoming ethereal, merged in the ether (with spirit as all-pervading as ether); स्वः svaḥ, to heaven; एति eti, goes; सः saḥ, he; तद् tad, that (life, breath); भवति bhavati, becomes; यत्र yatra, where; एते ete, these; देवाः devâh, deities, speech, &c.; तद् tad, that prâṇa (breath); प्राप्य prâpya, having reached; तदमृतः tad-amṛitaḥ, one enjoying that immortality; यद् yad, which; अमृताः amṛitâh, enjoying (which) immortality; देवाः devâḥ, gods (speech, &c)

IX.

Now as to the acceptance of the superiority. Verily all the gods claimed their superiority; they went out of the body which lay as a log of wood. Then the tongue entered into it, it spoke but remained lying; then the eye entered into it, it speaking with the tongue and seeing with the eye remained lying; then the ear entered into it, it speaking with the tongue, seeing with the eye and hearing with the ear remained lying; then the mind entered into it, it speaking with the tongue, seeing with the eye, hearing with the ear and thinking with the mind remained lying; then the vital air entered into it, it at once arose. The gods finding the superiority in the vital air and having honoured it on all sides as the soul of intelligence went away from this region along with them. They whose stay is in the air and whose soul is ether went to heaven. Similarly one who knows it, honouring the vital air amongst all the created beings as the soul of the intelligence goes out of this body along with all these. His stay is in the air and his soul is ether and he goes to heaven

He assumes the form in which the gods are ; having attained it he becomes immortal just as the gods are immortal.

Commentary.

The verse describes the well-known dispute of the organs of the human body. It is described in the Chhândogya Upaniṣat V. 1.

Brihadâraṇyaka VI. 1. 7-14 and Aitareyaupaniṣat II-1-4.

Here the dispute is differently described. The presiding deities of the different organs of the human body each individually asserted his excellence. It was laid down as an axiomatic truth for the settlement of the dispute, that he on whose presence the whole body was active, was best of all. The deities of all the organs, excepting that of the vital air tried to make the human body active, but they failed in their attempt; but when the latter entered into it, it rose and became active. This decided the superiority of the vital air over other organs according to the agreement binding amongst them. After this decision all these presiding gods went to heaven. The fruit that accrues to one who understands the mystery is that he goes to heaven and becomes immortal.

अथातः पिता पुत्रीयं संप्रदानमिति चाचक्षते पिता पुत्रं प्रेष्यन्नाह्वयति नवैस्तृणै-रगारं संस्तीर्याग्निमुपसमाधायोदकुम्भं सपात्रमुपनिधायाहतेन वाससा संप्रच्छन्नः श्येत एत्य पुत्र उपरिष्टादभिनिपद्यत इन्द्रियैरस्येन्द्रियाणि संस्पृश्यापि वास्याभिमुखत एवासीताथास्मै संप्रयच्छति वाचं मे त्वयि दधानीति पिता वाचं ते मयि दध इति पुत्रः प्राणं मे त्वयि दधानीति पिता प्राणं ते मयि दध इति पुत्रश्चक्षुर्मे त्वयि दधानी-ति पिता चक्षुस्ते मयि दध इति पुत्रः श्रोत्रं मे त्वयि दधानीति पिता श्रोत्रं ते दध इति पुत्रोऽन्नरसान्मे त्वयि दधानीति पिता अन्नरसांस्ते मयि दध इति पुत्रः कर्माणि मे त्वयि दधानीति पिता कर्माणि ते मयि दध इति पुत्रः सुखदुःखे मे त्वयि दधानीति पिता सुखदुःखे ते मयि दध इति पुत्रः आनन्दं रतिं प्रजातिं मे त्वयि दधानीति पिता आनन्दं रतिं प्रजातिं ते मयि दध इति पुत्रः। इत्यामेत्वयिदधानीति पिता इत्यास्तेमयिदध इति पुत्रः धियो विज्ञातव्यं कामान्मे त्वयि दधानीति पिता धियो विज्ञातव्यं कामांस्ते मयि दध इति पुत्रोऽथ दक्षिणावृत्प्राङुपनिष्क्रामति तं पितानुमन्त्रयते यशो ब्रह्मवर्चसमन्नाद्यं कीर्तिस्त्वा जुषतामित्यथेतरः सव्यमंसमन्ववेक्षते पाणिनान्तर्धाय वसनान्तेन वा प्रच्छाद्य स्वर्गाँल्लोकान्कामानाप्नुहीति स यद्यगदः स्यात्पुत्रस्यैश्वर्ये पिता वसेत्परि वा व्रजेद्यद्यु प्रेयाद्यदेवैनं समापयति तथा समापयितव्यो भवति तथा समापयितव्यो भवति ॥ १० ॥

अथ atha, now ; अतः ataḥ, then ; पितापुत्रीयम् pitâputrîyam, to be given by the father to the son; संप्रदानम् sampradânam, tradition, bequest ; इति iti, thus; च cha, and ; आचक्षते âchakṣate, they explain; पिता pitâ, father ; पुत्रम् putram, his son; प्रेष्यन् preṣyan, about to die, when going to die, when he feels

certain of his death; आह्वयति âhvayati, calls; नवैः navaiḥ, with new, (green); तृणैः triṇai, with grass: अगारम् agâram, the house; संस्तीर्य samstîrya, having strewn; अग्निम् agnim, fire (sacrificial); उपसमाधाय upasamâdhâya, having laid; उदकुम्भम् udakumbham, a vessel, a pot, a jar of water; सपात्रम् sapâtram, with a jug (full of rice); उप upa, near; निधाय nidhâya, having placed; आहतेन âhatena, with a new; वाससा vâsasâ, with a cloth, संप्रच्छन्नः samprachhannaḥ, covered; स्वयम् svayam, himself: श्येतः śyetaḥ dressed in white, with white garments and garlands on: एत्य etya, having come; पुत्रः putraḥ, the son; उपरिष्टात् uparisṭât, above (the son); अभिनिपद्यते abhinpadyate, places himself; इन्द्रियैः indriyaiḥ, with his organs, limbs, (the eye and nose); अस्य asya, his (*i.e.* son's); इन्द्रियाणि indriyâṇi, limbs; संस्पृश्य samspriśya, touching, keeping in contact; अपि api, also, वा vâ, or, rather; अस्य asya, his, of him; अभिमुखतः abhimukhataḥ, in front, (facing him or each other); एव eva, only; आसीत âsîta, should sit; अथ atha, then; अस्मै asmai, to him (to his son); संप्रयच्छति samprayachchhati, delivers; वाचम् vâcham, speech; मे me, my; त्वयि tvayi, in thee; दधानि dadhâni, let me place; इति iti, with this formula, so (says); पिता pita, the father; वाचम् vâcham, speech; ते te, thy; मयि mayi, in me; दधे dadhe, I take; इति iti, so (says); पुत्रः putraḥ, the son; प्राणम् prâṇam, life, breath; मे me, my; त्वयि tvayi, in thee; दधानि dadhâni, let me place; इति iti, so (says): पिता pitâ, the father; प्राणम् prâṇam, life, breath; ते te, thy; मयि mayi, in me; दधे dadhe, I take; इति iti, so (says); पुत्रः putraḥ, the son; चक्षुः chakṣuḥ, sight; मे me, my; त्वयि tvayi, in thee; दधानि dadhâni, let me place; इति iti, so (says); पिता pitâ, father,; चक्षुः chakṣuḥ, sight; ते te, thy; मयि mayi, in me; दधे dadhe, I take; इति iti, so (says); पुत्रः putraḥ, the son; श्रोत्रम् śrotram, the power of hearing; मे me, my; त्वयि tvayi, in thee; दधानि dadhâni, let me place; इति iti, so (says); पिता pitâ, the father; श्रोत्रम् śrotram, the power of hearing; ते te, thy; मयि mayi, in me?; दधे dadhe, I take; इति it, so (says); पुत्रः putrah, the son; अन्नरसान् annarasân, tastes of food; मे me, my; त्वयि tvayi, in thee; दधानि dadhâni, let me place; इति iti, so (says); पिता pitâ, the father. अन्नरसान् annarasân, tastes of food; ते te, thy; मयि mayi, in me; दधे dadhe, I take; इति iti, so (says); पुत्रः putraḥ, the son; कर्माणि karmâṇi, actions; मे me, my; त्वयि tvayi, in thee; दधानि dadhâni, let me place; इति iti, so (says); पिता pitâ, the father; कर्माणि karâṇmi, actions; ते te, thy; मयि mayi, in me; दधे dadhe, I take; इति iti, so; पुत्रः putraḥ, the son; सुखदुःखे sukha duḥkhe, pleasures and pain; मे me, my; त्वयि tvayi, in thee; दधानि dadhâni, let me place; इति iti, so (says); पिता pitâ, the father; सुखदुःखे sukha duḥkhe, pleasures and pain; ते te, thy; मयि mayi, in me; दधे dadhe, I place; इति iti, so (says); पुत्रः putraḥ, the son; आनंदम् ânandam, delight, happiness; रतिम् ratim, sportiveness, sensual enjoyment; प्रजातिम् prajâtim, offspring; मे me, my; त्वयि tvayi, in thee, दधानि dadhâni, let me place; इति iti, so (says); पिता pitâ, the father; आनन्दम् ânandam,

delight, happiness; रतिम् ratim, sportiveness, playfulness, sensual enjoyment, प्रजातिम् prajâtim, offspring; ते te, thy; मयि mayi, in me; दधे dadhe, I take; इति iti, so (says); पुत्रः putraḥ, the son; इत्याः ityâḥ, movements ; मे me, my ; त्वयि tvayi, in thee; दधानि dadhâni, let me place; इति iti, so (says); पिता pitâ, the father; इत्याः ityâḥ, movements ; ते te, thy ; मयि mayi, in me ; दधे dadhe, I take ; इति iti, so (says) ; पुत्रः putraḥ, the son; धियः dhiyaḥ, mental powers ; विज्ञातव्यम् vijñâtavyam, knowledge; कामान् kâman, desires; मे me, my ; त्वयि, in thee ; दधानि dadhâni, let me place ; इति iti, so (says) ; पिता pitâ, the father ; धियाः dhiyâh, mental powers ; विज्ञातव्यं vijnâtavyam, knowledge ; कामान् kâman, desires ; ते te, thy; मयि mayi, in me ; दधे dadhe, I take; इति iti, so (says); पुत्रः putraḥ, the son; अथ atha, then: दक्षिणावृत् dakṣiṇâvṛit, making a circumambulation round the body of the father keeping his (son's) right side towards the father ; प्राङ् prâñ, in front; उपनिष्क्रामति upaniṣkrâmati, goes away; तम् tam, him; पिता pitâ, the father; अनुमन्त्रयते anumantrayate, cries or calls after (him); यशः yaśaḥ, fame; ब्रह्मवर्चसम् brahmavarchasam, Brahmic lustre, glory of countenance; अन्नाद्यम् annâdyam, food &c.; कीर्तिः kîrtiḥ, honour; त्वा tvâ, thee; जुषताम् juṣatâm, may attend upon, may follow; इति iti, so after this ; अथ atha, and; इतरः itaraḥ, the other(son); सव्यम् savyam, over the left; अंसम् ansam, over shoulder; अन्ववेक्षते anvavekṣate; looks back; पाणिना pâṇinâ, with his hand; अंतर्धाय antardhâya, hiding, covering, वसनांतेन vasanântena, with the hem of his garment; वा vâ, or; प्रच्छाद्य prachchhâdya, covering ; स्वर्गान् svargân, the heavenly; लोकान् lokân, the regions; कामान् kâmán, desires; आप्नुहि âpnuhi, obtain, reach, attain; इति iti, so, after this; सः saḥ, he (the father); यदि yadi, if; अगदः agadaḥ, free from diseases, healthy; स्यात् syât, would become ; पुत्रस्य putrasya, of the son ; ऐश्वर्ये aiśvarye, under the authority; पिता pitâ, the father; वसेत् vaset, should remain, should live; परि pari, about, abroad; वा va, or else, otherwise; व्रजेत् vrajet, should wander, should take sannyâsa; यदि yadi, if ; उ u, also; वै vai, indeed; प्रेयात् preyât, he would die; यद् yad, according, as; एव eva, exactly; एनम् enam, him (to the son); समापयति samâpayati, gives, despatches; तथा tathâ, in the same way; समापयितव्यः samâpayitavyaḥ, to be given, to be dispatched ; भवति bhavati, ought to be; तथा tatha, (yea) as; समापयितव्यः samâpayitavyaḥ, to be dispatched; भवति bhavati, is, ought to be.

X

Now as to the bequest from the father to the son; and they describe it. The father about to die calls his son after having strewn new grass in the house, having established fire, having placed the water pot with a vessel near, having covered himself with a new cloth and being clad in white. When the son has come, he

sits upwards ?. Having touched the organs with his organs let him sit in front. He thus delivers to him. Father "I place my tongue in thee." Son "I take thy tongue in me." Father "I place my vital air in thee." Son "I take thy vital air in me." Father "I place my eye in thee." Son "I take thy eye in me." Father "I place my ear in thee." Son "I take thy ear in me." Father "I place my taste of food in thee." Son "I take thy taste of food in me." Father "I place my actions in thee." Son "I take thy actions in me." Father "I place my pleasure and pain in thee." Son "I take thy pleasure and pain in me." Father "I place my happiness, enjoyment and progeny in thee." Son "I take thy happiness, enjoyment and progeny in me." Father "I place my walk in thee". Son "I take thy walk in me." Father "I place my intelligence, cognition and desires in thee." Son "I take thy intelligence, cognition and desires in me." Now having gone round the father, he (the son) goes out from the east. The father then addresses him from behind "Let fame, Brahmanic splendour, eatable food and glory be united with thee." The other (son) looks behind his left shoulder. Having covered himself with the palm of the hand or having concealed himself with the hem of his garment (he says) "may thou obtain the heavenly region and desires." If the father recovers, he shall either live under the protection of his son or wander about as a religious mendicant. If he dies, all these are transmitted to him as they ought to be transmitted, as they ought to be transmitted.

Commentary.

This is the last scene which is religiously enacted in one's life. It is in accordance with the Vedic view that the father lives even after his death in the person of his son. In the ceremony of jâtakarman as we have seen in verse 7 of this chapter, the son is addressed as the 'self' by the father. See also in Brihâdaraṇyaka I-5-17. According to the Hindus, a son is so very essential for the performance of the obsequies, that one has to adopt a son if he fails to beget him. The verse describes how a father should call his son when he is under the apprehension of death ; he makes a bequest of all his bodily and mental powers in favour of his son and the latter accepts them as sacred heirlooms from him. If the father after the ceremony of bequest as it is called, recovers from the disease which caused the apprehension of death in

him, he has two alternatives to choose, either he shall live under the protecton of his son or he shall become a sannyâsi. If on the other hand, he dies, all these physical and mental powers remain transmitted to the son as a matter of course According to another view, the son shall perform the funeral ceremony as he ought to do. The repetition of the words indicates the end of the chapter.

End of Chapter II.

CHAPTER III.

ॐः प्रतर्दनोह वै दैवोदासिरिन्द्रस्य प्रियं धामोपजगाम युद्धेन पौरुषेण च तंहेंद्र उवाच प्रतर्दन वरं ते ददानीति स होवाच प्रतर्दनस्त्वमेवमेवृणीष्वयंत्वमनुष्याय-हिततमं मन्यस इति तं हेन्द्र उवाच न वै वरोऽवरस्मै वृणीते त्वमेव वृणीष्वे त्येवम वरो वैकिल म इति होवाच प्रतर्दनोऽथो स्वल्विन्द्रः सत्यादेव नेयाय सत्यं हीन्द्रः स होवाच मामेव विजानीह्येतदेवाहं मनुष्याय हिततमं मन्ये यन्मां विजानीयात् त्रिशीर्षाणं त्वाष्ट्रमहनमरुन् मुखान्यतीन्सालावृकेभ्यः प्रयच्छं वह्वीः संधा अतिक्रम्य दिवि प्रह्लादी-यानतृणमहमन्तरिक्षे पौलोमान्पृथिव्यां कालखाञ्जान्तस्य मे तत्र न लोम चमामीयते स यो मां विजानीयां नास्य केन च कर्मणा लोको मीयते न मातृवधेन न पितृवधेन न स्तेयेन भ्रूणहत्यया नास्य पापं चन चकृपो मुखान्नीलं वेतीति ॥ १४ ॥

KHANDA I.

ॐ Om! प्रतर्दन: pratardanaḥ, he who completely subdues his enemies, called as **Pratardana**; ह ha, forsooth; दैवोदासि. daivodâsiḥ, the son of Divodâsa, a King of old Kasi; इन्द्रस्य indrasya, Indra's; प्रियम् priyam, dear; धाम dhâma, home; उपजगाम upajagâma, went to; युद्धेन yuddhena, by means of fighting; च cha, and; पौरुषेण; pauruṣeṇa, by means of strength; च cha, and; तम् tam, to him; ह ha, indeed; इन्द्र: indraḥ, Indra; उवाच uvâcha, said; प्रतर्दन pratardana, O! Pratardana; वरम् varam, a boon; ते te, thee; ददानि dadâni, let me give; इति iti, so; स: saḥ, he; ह ha, and; उवाच uvâcha, said; प्रतर्दन: pratardanaḥ, Pratardana; त्वम् tvam, thou; एव eva, thyself; मे me, for me; वृणीष्व vṛiṇîsva, choose a boon; यम् yam, which (boon); त्वम् tvam, thou; मनुष्याय manuṣyâya, for man; हिततमम् hitatamam, the most beneficial; मन्यसे manyase, thinkest, deemest इति iti, so; तम् tam, to him; ह ha, indeed; इन्द्र: indraḥ, Indra; उवाच uvâcha, said; न na, not; वै vai, surely; वर: varaḥ, (varam) a boon; अवरस्मै avarasmai, for another; वृणीते vṛiṇîte, does choose; त्वम् tvam, thou; एव eva, thyself; वृणीष्व vṛinîsva, choose one; इति iti, so; एवम evam, thus; अवर avaraḥ, no boon; वै vai, indeed; किल kila, surely; मे me, for me; इति iti, so; ह ha, and; उवाच uvâcha, said; प्रतर्दन: pratardanaḥ, Pratardana; अथ atha, and; उ u, also; खलु khalu, indeed; इन्द्र: indraḥ, Indra; सत्यात् satyât, from truth, एव eva, at all; न na, not; इयाय iyâya, did swerve; सत्यम् satyam, truth; हि hi because; इन्द्र: indraḥ, Indra; स: saḥ, he; ह ha, and; उवाच uvâcha, said; माम् mâm me; एव eva, only, alone; विजानीहि vijânîhi, know; एतत् etat, this; एव eva, alone; अहम् aham, I; मनुष्याय manuṣyâya, to man; हिततमम् hitatamam, the most

beneficial; मन्ये manye, I think, I deem; यद् yad, that; माम् mâm, me; विजानीयात् vijânîyât, one should know me; त्रिशीर्षाणम् trisîrsânam. The three-headed. त्वाष्ट्रम् tvâstram, Tvâstra, the son of Tvastri; अहनम् ahanam, I slew; अरुन्मुखान् arunmukhân, whose mouths are devoid of Vedic learning; सालावृकेभ्य: sâlâvrikebhyaḥ, to wolves; प्रायच्छम् prâyachchham, I delivered; बह्वी: bahvîh, many important; सन्धा sandhâḥ, treaties; अतिक्रम्य atikramya, breaking; दिवि divi, in heaven; प्रह्लादियान् prahlâdîyân, the people of Prahlâda; अतृणम् atrinam, killed; अहम् aham, I; अन्तरिक्षे antarikse, in the sky; पौलोमान् paulomân, the demons of Puloma; पृथिव्याम् prithivyâm, on the earth; कालखाञ्जान् kâlakhâñjân, the people of Kâlakhañja; तस्य tasya, his; मे me, mine; तत्र tatra, there; न na, not; लोम loma, a single hair; मा mâ, not; मीयते mîyate, is hurt; स: saḥ, he; य: yaḥ, who; माम् mâm, me; विजानीयात् vijânîyât, would know; न na, not; अस्य asya, by his; कर्मणा karmaṇâ, by deed, by action; लोक: lokaḥ, the fruit of the good deeds; मीयते mîyate, is destroyed; न na, not; मातृवधेन mâtrivadhena, by matricide; न no, not; पितृवधेन pitrivadhena, by parricide; न na, not; स्तेयेन steyena, by theft; न na, not; भ्रूणहत्यया bhrûṇahatyayâ, by killing the fœtus in the womb; न na, not; अस्य asya, from his; पापम् चन pâpamchana, any sin; चकृष: chakṛiash, of him who desires to commit; मुखात् mukhât, from face; नीलम् nîlam, the bloom; वेति veti, does depart; इति iti, so.

I.

Om! Pratardana the son of Divo Dâsa, verily went to the dear abode of Indra by fighting and the manly power. Indra said to him 'O! Pratardana I shall grant thee a boon." Pratardana replied "choose thou thyself for me (a boon) which thou thinkst beneficent to man." Indra said to him "No superior chooses (a boon) for the inferior; do thou (therefore) choose it." Pratardana replied "It is no boon to me" Now Indra certainly did not swerve from truth, because Indra is truth. He said "know me only, I consider this to be the most beneficent to man. Let one know me. I killed the three-headed son of Twastri, I gave up the ascetics who never uttered the Veda to the wolves having broken many treaties, I killed the race of Prahlada in heaven, the race of Puloma in the intervening space and the race of Kâla Khanja on the earth; even a hair of mine was not injured there. The heavenly bliss of one who knows me is not injured by any of the misdeeds not even by matricide, parricide, theft or fœticide; nor does his face turn black on his desire to commit a sin.

Commentary

Having described the knowledge or mystery of the couch and the vital air in the preceding chapters, the Upaniṣat inculcates what is called the knowledge or mystery of Brahma. It is explained by a story. Pratardana, a king of Kâshi and son of Divodâsa, went to heaven by means of his heroic exploits. Indra was so much pleased with him that he wanted to grant a boon to be chosen by Pratardana; but the latter left it to the choice of the former. Indra then initiates him into the mystery and tells him to know himself or truth. It is the 'self' which is happiness and truth; it should be studied. It is the well-known axiomatic truth in the Vedânta philosophy, that one wno knows Brahma obtains the highest bliss. This is what the present verse reiterates. Indra in praise of the mystery says that he killed many demons and he was saved from the sin by reason of the knowledge of this mystery. Indra further extols the knowledge of this mystery by means of an *arthavâda* as a mimâmsaka would call it. The fruit that accrues to one who understands the mystery is, that he obtains the heavenly bliss and removal of all sorts of sins arising from matricide, parricide, fœticide and theft.

As to the heroic exploits of Indra referred to in the verse, see Rigveda V. 34.4 and Aitereya Brahman VII. 28 at P. 879 of the Ânandâśrama edition, chapter XXXVI.

स होवाच प्राणोऽस्मि प्रज्ञात्मा तं मामायुरमृतमित्युपास्स्वायुः प्राणः प्राणो वा आयुः प्राण एवामृतं यावद्ध्यस्मिञ्छरीरे प्राणो वसति तावदायुः प्राणेन ह्येवामुष्मिँल्लोकेऽमृतत्वमाप्नोति प्रज्ञया सत्यं संकल्पं स यो म माऽऽयुरमृतमित्युपास्ते सर्वमायुरस्मिँल्लोक एत्याप्नोत्यमृतत्वमक्षितिं स्वर्गे लोके तद्धैक आहुरेकभूयं वै प्राणा गच्छन्तीति म हि कश्चन शक्नुयात् सकृद्वाचा नाम प्रज्ञापयितुं चक्षुषा रूपं श्रोत्रेण शब्दं मनसा ध्यातुमित्येकभूयं वै प्राणा एकैकमेतानि सर्वाण्येव प्रज्ञापयन्ति वाचं वदतीं सर्वे प्राणा अनुवदन्ति चक्षुः पश्यत्सर्वे प्राणा अनुपश्यन्ति श्रोत्रं शृण्वत्सर्वे प्राणा अनुशृण्वन्ति मनो ध्यायत्सर्वे प्राणा अनुध्यायन्ति प्राणं प्राणन्तं सर्वे प्राणा अनुप्राणन्तीत्येवमुहैतदिति हेन्द्र उवाचास्तीत्येव प्राणानां निःश्रेयसमिति ॥ २ ॥

सः saḥ, he (Indra); **ह** ha, indeed; **उवाच** uvâcha, said; **प्राणः** prâṇaḥ, Prâṇa, life breath; **अस्मि** asmi, I am; **प्रज्ञात्मा** prajñâtma, the conscious self; **तम्** tam, him; **माम्** mâm, me; **आयुः** âyuḥ, life; **अमृतम्** amṛitam, immortality; **इति** iti, as; **उपास्व** upâsva, meditate upon, worship; **आयुः** âyuḥ, life; **प्राणः** prâṇaḥ, breath; **प्राणः** prâṇah, breath; **वा** vâ, or; **आयुः** âyuḥ, life; **प्राणः एव** prâṇaḥ eva, breath itself; **अमृतम्** amṛitam, immortality; **यावत्** yâvat, as long; **हि** hi, because; **अस्मिन्** asmin, in this; **शरीरे** śarîre, in body; **प्राणः** prâṇaḥ, breath; **वसति** vasati, remains; **तावद्** tâvad, so long; **आयुः** âyuḥ, life; **प्राणेन** prâṇena, by breath; **हि** hi, because; **एव** eva,

alone; अमुष्मिन् amusmin, in the other; लोके loke, in the world; अमृतत्वम् amritatvam, immortality; आप्नोति âpnoti, attains; प्रज्ञया prajñayâ, by knowledge, by reason; सत्यम् satyam, true; संकल्पम् saṅkalpam, conception; सः saḥ, he; यः yaḥ, who; मम mama, my; आयुः âyuḥ, life; अमृतम् amṛitam, immortality; इति iti, as; उपास्ते upâste, worships, meditates upon; सर्वम् sarvam, full; आयुः âyuḥ, life; अस्मिन् asmin, in this; लोके loke, in the world; एति eti, gains; आप्नोति âpnoti, obtains; अमृतत्व amṛitatvam, immortality; अक्षितिम् aksitim, indestructibilty; स्वर्गे svarge, in the heavenly; लोके loke, in the region; तत् tat, in that case, therefore; ह ha, verily; एके eke, some; आहुः âhuḥ, said, told, maintain; एकभूयम् ekabhûyam, unity; वै vai, surely; प्राणः prâṇâḥ, the senses; गच्छन्ति gachchhanti, assume; इति iti, that; न na, not; हि hi, because; कश्चन kaśchana, any body; शक्नुयात् śaknuyât, would be able; सकृत् sakṛit, at once; वाचा vâchâ, by speech; नाम nâma, the name; प्रज्ञापयितुम् prajñâpayitum, to say; चक्षुषा chaksusâ, by the sight: रूपम् rûpam, form (to see); श्रोत्रेण śrotreṇa, by the power of hearing; शब्दम् śabdam, (to hear) sound; मनसा manasâ, by the mind; ध्यातुम् dhyâtum, to think; इति iti, so; एकभूयम् ekabhûyam, unity, unanimously, all together; वै vai, verily; प्राणः prânâḥ, the senses; एकैकम् ekaikam, one by one; एतानि etâni, these; सर्वाणि sarvâṇi, all; एव eva indeed: प्रज्ञापयन्ति prajñâpayanti, perceive; वाचम् vâcham, speech; वदन्तीम् vadantim, speaking; सर्वे sarve, all; प्राणाः prâṇâḥ, senses; अनु anu, after; वदन्ति vadanti, speak; चक्षुः chakṣuḥ, the sight; पश्यत paśyat, seeing; सर्वे sarve, all; प्राणाः prâṇâh, the senses; अनु anu, after, पश्यंति paśyanti, see; श्रोत्रम् śrotram, the ear; शृण्वत् śriṇvat, hearing; सर्वे sarve, all; प्राणाः prâṇâḥ, senses; अनु anu, after; शृण्वन्ति srinvanti, hear; मनः manaḥ, mind; ध्यायत् dhyâyat, thinking; सर्वे sarve, all; प्राणाः prâṇâḥ, the senses; अनु anu, after; ध्यायन्ति dhyâyanti, think; प्राणम् prâṇam, breath; प्राणन्तम् prânantam, breathing; सर्वे serve, all; प्राणाः prâṇâḥ the senses; अनु anu, after; प्राणन्ति prânanti, breathe; इति iti, thus; एवम् evam, thus; उ u, to; ह ha, indeed; एतद् etad, this; इति iti, so, ह ha, surely; इन्द्रः indrah, Indra; उवाच uvâcha, said; अस्ति asti, there is; तु tu, but; एव eva, yet, also; प्राणानाम् prânânâm, of the senses, of the Prâna or the vital breath; निःश्रेयसम् nihśreyasam, supremacy, pre-eminence; इति iti, so.

II.

He said "I am the vital air, intelligent self; worship me as life and immortality. Life is the vital air; the vital air is verily life; the vital air is alone immortality. As long as there is the vital air in the body, so long is there life; by means of the vital air one certainly obtains immortality in the other world, (and) by intelligence true determination; he who worships me as the life and immortality, reaches the full age in this world and obtains ever-lasting immortality in heaven." Some say that the vital airs work in unison. No one can express once (simultaneously) with speech, see forms with

eye, hear sounds with ears and think with mind save when the vital airs work in unison. They one by one perform all their respective functions. While the tongue speaks, all the vital airs speak after it ; while the eye sees, all the vital airs see after it ; while the ear hears all, the vital airs hear after it; while the mind thinks, all the vital airs think after it ; when the vital air breathes, all the vital airs breathe after it. "This is so," said Indra, "but there is superiority of the vital airs."

Commentary.

Now Indra teaches Pratardana that the vital air is life and is Self itself. It is by the co-operation of the bodily organs in unison with the breath or the function of the heart and lungs, that there is life in the Animal Kingdom. It is the conscionsness of 'self' in every act of cognition which is the function of the human brain. It is introspection. The life which is called the vital breath in the present verse is 'self' or 'Brahma.' The worship of Brahma leads to immortality or perpetual heavenly bliss. Pratardana having understood it, naturally says, that on the vital breath discharging its function properly all other organs of the body perform their respective functions. To this assertion of Pratardana, Indra gives his assent, but maintains the pre-eminence of the vital breath over other organs of the body.

जीवति वागपेतो मूकान्हिपश्यामो जीवति चक्षुरपेतोऽन्धान्हिपश्यामो जीवति श्रोत्रापेतो बधिरान्हिपश्यामो जीवतिमनोपेतोबालान्हि पश्यामोजीवति बाहुच्छिन्नो जीवत्यूरुच्छिन्न इति एवं हि पश्याम इत्यथ खलु प्राण एव प्रज्ञात्मेदं शरीरंपरिगृह्योत्थापयति तस्मादेतमेवोक्थमुपासीत थो वै प्राणः सा प्रज्ञा या वा प्रज्ञा स प्राणः स ह ह्येतावस्मिञ्शरीरे वसतः सहोत्क्रामतस्तस्यैषैव दृष्टिरेतद्विज्ञानं यत्रैतत्पुरुषः सुप्तः स्वप्नं न कंचन पश्यत्यथास्मिन्प्राण एवैकधा भवति तदैनं वाक्सर्वैः नामभिः सहाप्येति चक्षुः सर्वैं रूपैः सहाप्येति श्रोत्रं सर्वैं शब्दैः सहाप्येति मनः सर्वैर्ध्यानैः सहाप्येति स यदा प्रतिबुध्यते यथाग्नेर्ज्वलतः विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकास्तस्यैषैव सिद्धिरेतद्विज्ञानं यत्रैतत्पुरुष आर्तोमरिष्यन्नाबल्यं न्येत्य संमोहंन्येति तदाहुरुदक्रमीच्चित्तं न शृणोति न पश्यतिन वाचा वदतिनध्यायत्यथास्मिन्प्राण एवैकधा भवति तदैनं वाक्सर्वैर्नामभिः सहाप्येति चक्षुः सर्वैं रूपैः सहाप्येति श्रोत्रं सर्वैः शब्दैः सहाप्येति मनः सर्वैर्ध्यानैः सहाप्येति यदा प्रतिबुध्यते यथाग्नेर्ज्वलतो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः ॥ ३ ॥

जीवति jîvati, one can live; वाक् vâk, speech; अपेत: apetaḥ, without; मूकान् mûkân, dumb men; हि hi, because; पश्याम: pasyâmaḥ, we see; जीवति jîvati, one can live; चक्षु: chakshuḥ, the power of seeing; अपेत: apetaḥ, without; अन्धान् andhân, blind persons; हि hi, because; पश्याम: paysâmah, we see; जीवति jîvati, one can live; श्रोत्र

śrotra, the power of hearing; अपेतः apetaḥ, without, बधिरान् badhirân, deaf men जीवति jîvati, one can live; मनोपेतः manopetaḥ, without the thinking faculty; बालान् bâlân, children; हि hi, because; पश्यामः pasyâmaḥ, we see; जीवति jîvati, one can live; बाहुच्छिन्नः bâhuchchhinnaḥ, with one's arm cut off; जीवति jivati, one can live; ऊरुच्छिन्नः uruchchhinnah, with one's leg cut off; इति iti, so; एवम् evam, thus, so; हि hi, because; पश्यामः pasyâmah, we see; इति iti, so; अथ atha, now; खलु khalu, indeed; प्राणः prânah, breath, life, Prâna; एव eva, alone; प्रज्ञात्मा prajñâtmâ, the conscious self; इदम् idam, this; शरीरम् śarîram, body; परिगृह्य parigṛihya, having laid hold upon, having sustained; उत्थापयति utthâpayati, uplifts, makes to rise up; तस्मात् tasmat, therefore; एतत् etam, to this; एवः eva, alone; उक्थम् ukhtham, as uktha; उपासीत upâsîta, (the uplifter) one should worship, should meditate upon; यः yaḥ, what; वै vai, surely; प्राणः prânaḥ, life, breath; सा sâ, that; प्रज्ञा prajñâ, reason, consciousness; या yâ, what; वै vai, indeed; प्रज्ञा prajñâ, consciousness; सः saḥ, that; प्राणः prânaḥ, life, breath; सह saha, together; हि hi, because; एतौ etau, both these; अस्मिन् asmin, in this; शरीरे śarîre, in this body; वसतः vasataḥ, live; सह saha, together; उत्क्रामतः utkrâmatah, they go out; तस्य tasya, of that; एषा, eśâ, this; एव eva, very; दृष्टिः dṛisṭih, knowledge, evidence; एतद् etad, this; विज्ञानम् vijnānam, understanding, evidence; यत्र yatra, when; एतत् etat, this; पुरुषः purusaḥ, person (the individual soul); सुप्तः suptaḥ, is asleep; स्वप्नम् svapnam, dream; न na, not; कञ्चन kañchana, any; पश्यति pasyati, sees; अथ atha, then; अस्मिन् asmin, in this, with this; प्राणे prāṇe, in life, breath; एव eva, alone; एकधा ekadhá, one merged; भवति bhavati, becomes; तदा tada, at that time, एनम् enam, to him; वाक् vâk, speech; सर्वैः sarvaiḥ, with all; नामभिः námabhiḥ, with names; सह saha, with; अप्येति apyeti, goes; चक्षुः chakṣuḥ, the sight; सर्वैः sarvaiḥ, with all; रूपैः rûpaiḥ, with forms; सह saha, with; अप्येति apyeti, goes; श्रोत्रम् śrotram, hearing; सर्वैः sarvaiḥ, with all; शब्दैः śabdaiḥ with sounds; सह saha, with; अप्येति apyeti, goes; मनः manaḥ, mind; सर्वैः sarvaiḥ, with all; ध्यानैः dhyánaiḥ, with thoughts; सह saha, with; अप्येति apyeti, goes; सः saḥ, he; यदा yadá, when; प्रतिबुध्यते pratibudhyate, awakes; यथा yathá as; अग्नेः agneḥ, from fire; ज्वलतः jvalataḥ, from burning; सर्वाः sarvâḥ, in all; दिशः disaḥ, in quarters, sides; विस्फुलिङ्गाः visphulingáḥ, sparks; विप्रतिष्ठेरन् vipratisṭheran, would go out; एवम् evam, so; एव eva, exactly; एतस्मात् etasmát, from this आत्मनः átmanaḥ, from soul; प्राणाः pránáḥ, the senses; यथायतनम् yatháyatanam, to their respective seats, places, centres; विप्रतिष्ठन्ते vipratisṭhante, go, proceed; प्राणेभ्यः pránebhyaḥ, from the senses; देवाः deváḥ, the deities, power; देवेभ्यः devebhyaḥ, from the deities; लोकाः lokáḥ, worlds, objects; तस्य tasya, of that; एषा eśá, this; एव eva, very; सिद्धिः siddhiḥ, proof, solution; एतद् etad, this; विज्ञानम् vijñânam, proof, understanding; यत्र yatra, when; एतत् etat, this; पुरुषः purusaḥ, man, the individual soul; आर्तः ártaḥ, suffering from diseases or old age; मरिष्यन् marisyan, on the point of death; आबल्यम् ábalyam, weakness; न्येत्य nyetya, having fallen into; संमोहम् sammoham, faintness; न्येति nyeti,

falls into; तद् tad, then; आहुः áhuh, they (the people near) say. उदक्रमीत् udakramit, has gone out; चित्तम् chittam, the mind; न na, not; शृणोति śrinoti, hears; न na, not; पश्यति pasyati, sees; न na, not; वाचा váchá by the speech; वदति vadati, speaks; न na, not; ध्यायति dhyáyati, thinks, अथ atha, then; अस्मिन् asmin, in or with this; प्राणे prāne, in or with life or breath; एव eva, alone; एकधा ekadhá, one merged into; भवति bhavati, becomes; तदा tadâ then; एनम् enam, to him; वाक् vák, speech; सर्वैः sarvaiḥ, with all; नामभिः nâmabhiḥ, with name; सह saha, together; अप्येति apyeti, goes; चक्षुः chakṣuh, the eye (sight); सर्वैः sarvaiḥ, with all; रूपैः rupaiḥ, with forms; सह saha together; अप्येति apyeti, goes; श्रोत्रम् srotram, hearing; सर्वैः sarvaiḥ, with all; शब्दैः sábdaiḥ, with sound; सह saha, together; अप्येति apyeti, goes; मनः manah, the mind; सर्वैः sarvaih with all; ध्यानैः dhyánaih, with thoughts; सह saha, together; अप्येति apyeti, goes; यदा yadá, when; प्रतिबुध्यते pratibudhyate, awakes; यथा yathâ, as; अग्नेः agneh, from fire; ज्वलतः javalatah, from burning; विप्रतिष्ठेरन् vipratistheran, would proceed, विस्फुलिंगाः visphulingâh, sparks; एवम् evam, so एव eva, exactly; एतस्मात् etasmat, from this; आत्मनः átmahah, from the self; प्राणाः pránáh, senses; यथायतनम् yatháyatanam, to their respective places; विप्रतिष्ठन्ते vipratisthante, proceed; प्राणेभ्यः pránebhyah, from the senses; देवाः devâh, deities; powers; देवेभ्यः devebhyah, from the deities; लोकाः lokáh, the world's objects

III.

One lives without tongue because we see mute people. One lives without sight because we see blind people; one lives without the power of hearing because we see deaf people; one lives devoid of mind because we see children; one lives without arms, one lives without legs, so we see. Now verily the vital air is the intelligent 'self' and uplifts the body owning it as its own. It should therefore, be worshipped as 'ukhtha.' What is the vital breath is certainly the intelligence, what is the intelligence is certainly the vital breath. They live together in this body, they depart together; it is the correct view about it, it is the knowledge. When a man so sleeps that he does not see any dream, the vital air becomes united in him. Then in him speech merges with all names, the sight merges with all forms, the hearing merges with all sounds, the mind merges with all thoughts; (but) when he awakes, just as the sparks proceed from the burning fire in all directions, similarly from the self proceed all the vital airs to their respective places, from the vital airs the

gods, from the gods the worlds. Of this, it is the proof, it is the knowledge. When this man, being ill, is about to die and having become feeble falls into a swoon, they say that his mind is gone, he hears not, he sees not, he speaks not a word, he thinks not. Now, in him the vital air becomes united; then the speech with all the names merges in him, the sight with all forms merges in him, the hearing with all sounds merges in him, the mind with all thoughts merges in him; but when he awakes, just as the sparks proceed from the burning fire in all directions, similarly from the self proceed all the vital airs to their respective places, from the vital airs the gods, from the gods the worlds.

Commentary.

The verse proceeds to establish the superiority of the vital air over all the organs, both sensory and motor, as mentioned by the way in the concluding part of the last verse. The bodily organs cannot discharge their respective functions without the co-operation of the vital air, which animates the whole body. It reminds the story so often repeated in the Upaniṣats (see verse 9 of Chapter II at P. 43) Accordingly the vital air is called 'uktha.' As to the explanation of 'uktha' see Aitareya Upaniṣat at pp. 8 and 9 of the volume XXX S. B. H. series.

According to the verse, the functions of the organs merge into the vital air while one is asleep or in a swoon; but when he awakes from his slumber or recovers from a swoon, all the organs commence working. The verse explains it with an illustration. Just as the sparks fly in all directions from the burning fire, so do all the organs arise from the vital air and commence performing their respective functions.

स यदास्माच्छरीरादुत्क्रामति सहैवैतैः सर्वैरुत्क्रामति वागस्मात्सर्वाणि नामान्यभिविसृजते वाचा सर्वाणि नामान्याप्नोति प्राणोऽस्मात्सर्वान्गन्धानभिविसृजते प्राणेन सर्वान्गन्धानाप्नोति चक्षुरस्मात्सर्वाणि रूपाण्यभिविसृजते चक्षुषा सर्वाणि रूपाण्याप्नोति श्रोत्रमस्मात्सर्वाञ्शब्दानभिविसृजते श्रोत्रेण सर्वाञ्शब्दानाप्नोति मनोऽस्मात्सर्वाणि ध्यानान्यभिविसृजते मनसा सर्वाणि ध्यानान्याप्नोति सैषा प्राणे सर्वाप्तिर्यो वै प्राणः सा प्रज्ञा या वा प्रज्ञा स प्राणः सह ह्येतावस्मिञ्शरीरे वसतः सहोत्क्रामतोऽथ खलु यथाऽस्यै प्रज्ञायै सर्वाणि भूतान्येकं भवन्ति तद्व्याख्यास्यामः ॥ ४॥

III. 4.

स: sah, he; यदा yadá, when; अस्मात् asmát, from this; शरीरात् sarirát, from the body; उत्क्रामति utkrâmati, departs; सह saha, together; एव eva, indeed; एतैः etaiḥ, with these; सर्वैः sarvaiḥ with all; उत्क्रामति utkrâmati, goes out;

वाक् vâk, speech ; अस्मात् asmât, from this (person) ; सर्वाणि sarvâni, all ; नामानि nâmâni, names ; अभिविसृजते abhivisrijate, gives up to ; वाचा vâchâ, through speech ; सर्वाणि sarvâni, all ; नामानि nâmâni, names ; आप्नोति âpnoti, obtains ; प्राणः prânah, the breath, the nose ; अस्मात् asmât, from him ; सर्वान् sarvân, all ; गन्धान् gandhán, odours ; अभिविसृजते abhivisrijate, gives up to ; प्राणेन prâṇena, through breath, nose ; सर्वान् sarvân, all ; गन्धान् gandhân odours ; आप्नोति âpnoti, obtains ; चक्षुः chakṣuh, the eye ; अस्मात् asmât from this ; सर्वाणि sarvâni, all ; रूपाणि rupâṇi, forms ; अभिविसृजते abhivisṛijate, gives up to ; चक्षुषा chakṣusâ, by the eye ; सर्वाणि sarvâṇi, all ; रूपाणि rupâṇi, forms ; आप्नोति âpnoti, obtains ; श्रोत्रम् śrotram, the ear ; अस्मात् asmât, from this ; सर्वान् sarvân, all ; शब्दान् śabdân, sounds ; अभिविसृजते abhivisṛijate, gives up to, श्रोत्रेण śrotreṇa, through ear ; सर्वान् sarvân, all ; शब्दान् śabdân, sounds ; आप्नोति âpnoti, obtains ; मनः manah, the mind ; अस्मात् asmât, from him ; सर्वाणि sarvâṇi, all ; ध्यानानि dhyânâni, thoughts ; अभिविसृजते abhivisrijate, gives up to ; मनसा manasâ, through mind ; सर्वाणि sarvâṇi, all ; ध्यानानि dhyânâni, thoughts ; आप्नोति âpnoti, obtains ; सा sâ, that, एषा esâ, this ; प्राणे prâṇe, in the individual soul, in life ; सर्वा sarvâ, of all ; आप्तिः âptih, coming in and becoming one ; यः ya, which ; वै vai, indeed ; प्राणः prânah, life ; सा sâ. that ; प्रज्ञा prajnâ, consciousness ; या yâ, which ; वा vâ, (वै vai) indeed ; प्रज्ञा prajnâ, consciousness ; सः sah, that प्राणः prânah, life ; सह saha together ; ही hi, because ; एतौ etau, these two, both, these ; अस्मिन् asmin, in this ; शरीरे sarire, in body ; वसतः vasatah, live ; सह saha, together ; उत्क्रामतः utkrâmatah, go out ; अथ atha, now ; खलु khalu, indeed ; यथा yathâ, as how ; अस्यै asyai, in this ; प्रज्ञायै prajnâyai, in consciousness ; सर्वाणि sarvâṇi, all, भूतानि bhûtâni, creatures ; एकम् ekam, one ; भवन्ति bhavanti, become ; तद् tad, that ; व्याख्यास्यामः vyâkhyâsyâmaḥ, we shall explain.

IV.

When he departs from this body, he departs with all these ; the tongue takes away all words from him, he obtains all words by means of the tongue ; the vital breath takes away all smells from him, he obtains all smells with the vital breath ; the eye takes away all forms from him, he perceives all forms with the eye ; the ear takes away all sounds from him, he receives all sounds with the ear ; the mind takes away all thoughts from him, he collects all thoughts with the mind. This all-perception is in the vital air. What is the vital air is the intelligence, and what is the intelligence is the vital air ; both live together in the body and both depart together. Now we shall describe how all the created beings become united in the intelligence.

Commentary.

The present verse strengthens the view expressed in the preceding verse ; on the departure of the vital air, all the organs depart from the body. The Prâna which I have translated here as the vital air or vital breath is, according to the modern medical view, the action of the lungs, depending on the action of the heart. When these vital organs cease to act, the whole bodily system ceases to act and is said to be dead. This phenomenon is described by the verse in a very simple and childlike way. It resembles the well-known story current amongst the Romans about the quarrel between the Patricians and the Plebians in the early part of their history, described by Shakespeare in his well-known Roman play Coriolanus where Meninius Agrippa is made to describe the rebellion of the bodily members against the belly. (See Coriolanus I.1) It is the co-operation of all the bodily organs which adds to the common weal of the human system. In the present parable we find that the vital breath (Prâna) plays an important part in keeping the body alive. All the organs owe their activity to its existence in the body and cease to discharge their respective functions on its ceasing to discharge its function.

वागेवास्या एकमङ्गमुदूह्लं तस्यै नाम परस्तात्प्रतिविहिता भूतमात्रा घ्राणमेवास्या एकमङ्गमुदूह्लं तस्य गन्धः परस्तात्प्रतिविहिता भूतमात्रा चक्षुरेवास्या एकमङ्गमुदूह्लं तस्य रूपं परस्तात्प्रतिविहिता भूतमात्रा श्रोत्रमेवास्या एकमङ्गमुदूह्लं तस्य शब्दः परस्तात्प्रतिविहिता भूतमात्रा जिह्वैवास्या एकङ्गमुदूह्लं तस्यान्नरसः परस्तात्प्रतिविहिता भूतमात्रा हस्तावेवास्या एकमङ्गमुदूह्लं तयोः कर्म परस्तात्प्रतिविहिता भूतमात्रा शरीरमेवास्या एकमङ्गमुदूल्हं तस्य सुखदुःखे परस्तात्प्रतिविहिता भूतमात्रा उपस्थ एवास्या एकमङ्गमुदूल्हं तस्यानंदो रतिः प्रजातिः परस्तात्प्रतिविहिता भूतमात्रा पादावेवास्या एकमङ्गमुदूल्हं तयोरित्या परस्तात्प्रतिविहिता भूतमात्रा प्रज्ञैवास्या एकमङ्गमुदूल्हं तस्यै धियो विज्ञातव्यं कामाः परस्तात्प्रतिविहिता भूतमात्रा ॥ ५ ॥

वाक् vâk, speech ; एव eva, only ; अस्याः asyâh, of this, from this ; एकम् ekam, one ; अंगम् angam, limb (aspect); उदूल्हम् udhuhlam, milked, taken out ; तस्यै tasyai, of that (speech) ; नाम nâma, name ; परस्तात् parastât, outside ; प्रतिविहिता prativihitâ, placed ; भूतमात्रा bhûtamâtrâ, all creatures, whatever the objects ; प्राणः prâṇah, breath, nose ; एव eva, only ; अस्याः asyâh, of this (consciousness) एकम् ekam, one ; अंगम् angam, limb ; उदूहलम् udûhlam, milked, taken from ; तस्य tasya, of that (nose) गन्धः gandhaḥ, smell, odour ; प्रतिविहिता prativihitâ, placed outside; परस्तात् parastat, outside; भूतमात्रा bhûtamâtrâ, all the creatures, objects ; चक्षुः chaksuh, the eye ; एव eva alone ; अस्याः asyàh, of this consciousness ; एकम् ekam, one ; अंगम् angam, limb ; उदूहलम् udúhlam, milked, taken out ; तस्य tasya, its (of eye) ; रूपम् rúpam, form ; परस्तात् parastât, outside ; प्रतिविहिता prativihitâ placed ; भूतमात्रा bhûtamâtra, all creatures, the object ; श्रोत्रम् srotram, ear ; एव eva, alone ; अस्याः asyâh, of this consciousness ; एकम् ekam,

one ; अंगम् angam, limb ; अदूहलम् adûhlam, milked, taken out ; तस्य tasya, its ; शब्दः sabdah, sound ; परस्तात् parastâtâ, from outside ; प्रतिविहिता prativihitâ, placed ; भूतमात्रा bhûtamâtra, all creatures, objects ; जिह्वा jihvâ, the tongue ; अन्नरसः annarasaḥ, flavour of food ; हस्तौ hastau, the hands ; तयोः tayoh, of them both ; कर्म karma, action ; शरीरम् sarîram, the body ; सुखदुःखे sukhaduhkhe, pleasure and pain ; उपस्थः upasthah, the reproductive organ ; आनन्दः anandah, delight; रतिः ratih sporting, enjoyment ; प्रजातिः prajâtih, offspring ; पादौ padau, feet ; तयो tayoh, of them both ; इत्याः ityâh, movements, प्रज्ञा prajnâ, intelligence, understanding, reason, mind ; तस्यै tasya, its ; धियः dhiyah, thoughts ; विज्ञातव्यम् vijñâtavyam, understanding, knowledge ; कामाः kâmâḥ, desires.

V.

Speech has milked one portion of it ; its objectively correlated word is the elemental part. The vital air has milked one portion of it, its objectively correlated odour is the elemental part; the eye has milked one part of it, its objectively correlated form is the elemental part ; the ear has milked one part of it ; its objectively correlated sound is the elemental form. The tongue has milked one part of it, its objectively correlated taste of the food is the elemental part. The hands have milked one part of it, their objectively correlated action is the elemental part. The body has milked one part of it, its objectively correlated pleasure and pain are the elemental parts ; the reproductive organ has milked one part of it, its objectively correlated happiness, enjoyment and procreation are the elemental parts ; the feet have milked one part of it, their objectively correlated locomotion is the elemental part ; the mind has milked one part of it, its objectively correlated thought, cognition and desires are the elemental parts.

Commentary.

Having described the action of the lungs and heart under the term 'Prâna' in the preceding verse, the present verse describes the function of the brain or the nervous system under the term 'Prajñâ.' Both the sensory and motor organs depend upon the nervous system. It is entirely a different function from that of the heart and lungs. The tongue has two functions ; it speaks and tastes ; it has, as it were, milked or borrowed intelligential and active functions from the brain, which is the headquarter of the nervous system. All organs are enumerated along with their respective functions as manifested in the external world.

(1)	Speech ;	Word.
(2)	Vital air	Smell.
(3)	Eye	Form.
(4)	Ear	Sound.
(5)	Tongue	Taste of food.
	Motor organs.	
(1)	Hands	Action, Manipulation.
(2)	Body (touch.)	Pleasure or pain.
(3)	Reproductive organ	Happiness, enjoyment and procreation.
(4)	Feet	Locomotion.
(5)	Intelligence (Brain)	Thought, cognition and desire.

There we find all the 10 organs mentioned ; but in other works we find *anus* in place of the *brain* or intelligence as it is called here.

प्रज्ञया वाचं समारुह्य वाचा सर्वाणि नामान्याप्नोति प्रज्ञया प्राणं समारुह्य प्राणेन सर्वान्गन्धानाप्नोति प्रज्ञया चक्षुः समारुह्य चक्षुषा सर्वाणि रूपाण्याप्नोति प्रज्ञया श्रोत्रं समारुह्य श्रोत्रेण सर्वाञ्शब्दानाप्नोति प्रज्ञया जिह्वां समारुह्य जिह्वया सर्वानन्नरसानाप्नोति प्रज्ञया हस्तौ समारुह्य हस्ताभ्यां सर्वाणि कर्माण्याप्नोति प्रज्ञया शरीरं समारुह्य शरीरेण सुखदुःखे आप्नोति प्रज्ञयोपस्थं समारुह्योपस्थेनाऽऽनन्दं रतिं प्रजातिमाप्नोति प्रज्ञया पादौ समारुह्य पादाभ्यां सर्वा इत्या आप्नोति प्रज्ञयैव धियं समारुह्य प्रज्ञयैव धियो विज्ञातव्यं कामानाप्नोति ॥ ६ ॥

VI

प्रज्ञया prajnayâ, through self-consciousness ; **वाचम्** vâcham, speech ; **समारुह्य** samáruhya, taking possession of ; **वाचा** vâchâ, through speech ; **सर्वाणि** sarvâni, all ; **नामानि** nâmàni, words, names ; **आप्नोति** âpnoti, obtains ; **प्रज्ञया** prajnayà, through self-consciousness **प्राणम्** prâṇam, breath, nose ; **समारुह्य** samâruhya, having taken possession of ; **प्राणेन** prâṇena, through breath or nose ; **सर्वाणि** sarvâṇi, all ; **गन्धान्** gandhân, odours ; **आप्नोति** âpnoti, obtains ; **प्रज्ञया** prajnayâ, through consciousness ; **चक्षुः** chakṣuh, the eye ; **चक्षुषा** chakṣusâ, through the eye ; **सर्वाणि** sarvâni, all ; **रूपाणि** rupâni, forms ; **श्रोत्रम्** srotram the ear ; **श्रोत्रेण** srotrena, through the ear ; **सर्वान्** sarvân, all ; **शब्दान्** śabdâu sounds ; **जिह्वाम्** jihvâm, the tongue ; **जिह्वया** jihvayâ, through the tongue ; **सर्वान्** sarvân, all ; **अन्नरसान्** annarasau, flavours of food ; **हस्तौ** hastau, the two hands ; **हस्ताभ्याम्** hastâbhyâm, through the hands ; **सर्वाणि** sarvâni, all ; **कर्माणि** karmâni, actions ; **शरीरम्** śarîram, the body ; **शरीरेण** śarîrena, through the body ; **सुखदुःखे** sukhaduhkhe, pleasure and pain ; **उपस्थम्** upastham, the reproductive organ ; **उपस्थेन** upasthena, through the reproductive organ ; **आनन्दम्** ânandam, delight ; **रतिम्** ratim, intercourse ; **प्रजातिम्** prajâtim, offspring ; **पादौ** padau, the two feet ; **पादाभ्याम्** pâdâbhyâm, through the

feet; सर्वाः sarvâh, all; इत्याः ityâh, movements; धियम् dhîyam, mind; धियः dhiyaḥ, thoughts; विज्ञातव्यम् vijñâtavyam, understanding, knowledge; कामान् kâmân, desires.

VI.

Having mounted the speech with the intelligence one obtains all words with speech; having mounted the vital air with the intelligence one obtains all odours with the vital air; having mounted the eye with the intelligence one perceives all forms with the eye; having mounted the ear with the intelligence, one receives all sounds with the air; having mounted the tongue with the intelligence one obtains all tastes of food with the tongue; having mounted the hands with the intelligence, one does all the works with the hands; having mounted the body with the intelligence one feels pleasure and pain with the body; having mounted the reproductive organ with the intelligence, one enjoys sexual pleasure, happiness and progeny; having mounted the feet with the intelligence, one moves everywhere with feet; having mounted the mind with the intelligence one thinks, cognises and desires with the mind.

Commentary.

The verse continues describing the function of the brain which is here called Prajñâ or intelligence. It is by the intelligence or Prajñâ, that all bodily organs, both sensory and motor, discharge their respective functions. It is described in a childlike and simple way, easy to comprehend.

न हि प्रज्ञापेता वाङ्नाम किंचन प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह नाहमेतन्नाम प्राज्ञासिषमिति न हि प्रज्ञापेतः प्राणो गन्धं कंचन प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह नाहमेतं गन्धं प्राज्ञासिषमिति न हि प्रज्ञापेतं चक्षू रूपं किंचन प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह नाहमेतद्रूपं प्राज्ञासिषमिति न हि प्रज्ञापेतं श्रोत्रं शब्दं कंचन प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह नाहमेतं शब्दं प्राज्ञासिषमिति न हि प्रज्ञापेता जिह्वान्नरसं कंचन प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह नाहमेतमन्नरसं प्राज्ञासिषमिति न हि प्रज्ञापेतौ हस्तौ कर्म किंचन प्रज्ञापयेतामन्यत्र मे मनोऽभूदित्याह नाहमेतत्कर्म प्रज्ञासिषमिति न हि प्रज्ञापेतं शरीरं सुखदुःखं किंचन प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह नाहमेतत्सुखदुःखं प्राज्ञासिषमिति न हि प्रज्ञापेत उपस्थ आनंदं रतिं प्रजातिं कांचन प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह नाहमेतमानंदं रतिं प्रजातिं प्राज्ञासिषमिति न हि प्रज्ञापेतौ पादावित्यां कांचन प्रज्ञापयेतामन्यत्र मे मनोऽभूदित्याह नाहमेतामित्यां प्रज्ञासिषमिति न हि प्रज्ञापेता धीः कांचन सिद्ध्येन्न प्रज्ञातव्यं प्रज्ञायेत ॥ ७ ॥

VII.

न na, not; हि hi, because; प्रज्ञापेता prajñapetâ, without consciousness; वाङ् vâṅ, speech; नाम nâma, name, word; किंचन kiñchana, anything; प्रज्ञापयेत् prajñâpayet, would reveal; अन्यत्र anyatra, elsewhere; मे me, my; मनः manaḥ mind; अभूत् abhût, was; इति iti, so; आह âha, says; न na, not; अहम् aham, I; एतत् etat, this; नाम nâma, name, word; प्राज्ञासिषम् prâjñâsiṣam, did perceive; इति iti, so; न na, not; हि hi, because; प्रज्ञापेतः prajñâpetaḥ, without consciousness; प्राणः prâṇaḥ, breath, nose; गन्धम् gandham, smell odours; किंचन kañchana, any; प्रज्ञापयेत prajñâpayet, would reveal; अन्यत्र anyatra, elsewhere; मे me, my; मनः manaḥ, mind; अभूत् abhût, was; इति iti, so; आह âha, says; न na, not; अहम् aham, I; एतम् etam, this; गन्धम् gandham, odour; प्राज्ञासिषम् prâjñâsiṣam, did perceive: इति iti, so; प्रज्ञापेतम् prajñâpetam, without consciousness; चक्षुः chakṣuḥ, eye, रूपम् rûpam, form; किंचन kiñchana, any; प्रज्ञापेतम् prajñâpetam, without consciousness; श्रोत्रम् śrotram, ear; शब्दम् śabdam, sound; कंचन kañchana, any; एतम् etam, this; प्रज्ञापेता prajñâpetâ, without consciousness; जिह्वा jihva, tongue; अन्नरसम् annarasam, flavour of food; कंचन kañchana, any; प्रज्ञापेतौ prajñâpetau, without consciousness; हस्तौ hastau, two hands; कर्म karma, action, किंचन kiñchana, any; प्रज्ञापयेताम् prajñâpayetâm, would reveal; एतत् etat, this; प्रज्ञापेतम् prajñâpetam, without consciousness; शरीरम् śarîram, body; सुखम् sukham, pleasure; दुःखम् duḥkham, pain; किंचन kiñchana, any; एतत् etat, this; प्रज्ञापेतः prajñâpetaḥ, without consciousness; उपस्थः upasthaḥ, reproductive organ; आनन्दम् ânandam, delight; रतिम् ratim, intercourse; प्रजातिम् prajâtim, offspring; आनन्दम् ânandam, delight; कांचन kâñchana, any; एतम् etam, this; प्रजातिम् prajâtim, offspring; प्रज्ञापेतः prajñâpetaḥ, without consciousness; पादौ pâdau feet; इत्याम ityâm, movement; कांचन kâñchana, any; प्रज्ञापयेताम् prajñâpayetam, would reveal; एताम् etam, this; प्रज्ञापेता prajñâpetâ, without consciousness; धीः dhîḥ, thought; सिध्येत् sidhyet, succeeds; न na, not; प्रज्ञातव्यम् prajñâtavyam, what is to be known; प्रज्ञायेत prajñâyeta, can be known.

VII.

Speech without intelligence can not convey any word; "my mind was else-where" one says, "I did not take notice of the word." The vital air without intelligence can not carry any odour; "my mind was elsewhere," he says, "I did not smell the odour." The eye without intelligence can not perceive a form; "my mind was elsewhere," he says, "I did not see the form." The ear without intelligence can not hear a sound; "my mind was elsewhere," he says, "I did not hear the sound." The tongue

with intelligence can not feel the taste of any food, "my mind was elsewhere," he says, "I did not feel the taste of food." The hands without intelligence can not perform any work; "my mind was elsewhere" he says, "I did not take notice of the action." The body without intelligence can not feel any pleasure and pain; "my mind was elswhere," he says, "I did not feel pleasure and pain." The reproductive organ without intelligence can not feel any pleasure, happiness and procreate; "my mind was elsewhere," he says, "I did not feel pleasure, happiness and procreate." The feet without intelligence can not move at all; "my mind was elsewhere," he says, "I did not take notice of the locomotion." No mind without intelligence can achieve anything, nor can it cognise anything cognisable.

Commentary.

The verse further elucidates the importance of the Prajñâ or intelligence. No organ, either sensory or motor, can act without the aid of the brain power. A person is said to be absent-minded if he is not attentive. The activity of the organs, therefore, depends upon the mind. It plays an important part in every act of perception. Take for example the case of a man who is engaged in doing something; he does not notice the sound of the clock, because he is thoroughly engrossed in the work. Similarly the other organs can not discharge their functions if the mind is not co-operating with them.

न वाचं विजिज्ञासीत वक्तारं विद्यान्न गन्धं विजिज्ञासीत घ्रातारं विद्यान्न रूपं विजिज्ञासीत रूपविदं विद्यान्न शब्दं विजिज्ञासीत श्रोतारं विद्यान्नान्नरसं विजिज्ञासीतान्नरसस्यविज्ञातारं विद्यान्न कर्म विजिज्ञासीत कर्त्तारं विद्यान्न सुखदुःखे विजिज्ञासीत सुखदुःखयोर्विज्ञातारं विद्यान्नाऽऽनन्दं रतिं प्रजातिं विजिज्ञासीताऽऽनंदस्य रतेः प्रजातेर्विज्ञातारं विद्यान्नेत्यां विजिज्ञासीतैतारं विद्यान्न मनो विजिज्ञासीत मन्तारं विद्यात्ता वा एता दशैव भूतमात्रा अधिप्रज्ञं दशप्रज्ञामात्रा अधिभूतं यद्धि भूतमात्रा न स्युर्न प्रज्ञामात्राः स्युर्यद्वा प्रज्ञामात्रा न स्युर्न भूतमात्राः स्युः। न ह्यन्यतरतो रूपं किंचन सिद्ध्येन्नो एतन्नाना तद्यथा रथस्यारेषु नेमिरर्पितो नाभावरा अर्पिता एवमेवैता भूतमात्राः प्रज्ञामात्रास्वर्पिताः प्रज्ञामात्राः प्राणेऽर्पिताः। सएष प्राण एव प्रज्ञात्मानन्दोऽजरोऽमृतो न साधुना कर्मणा भूयान्नो एवासाधुना कनीयानेष ह्येवैनं साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषतएषउ एवैनमसाधु कर्म कारयति तं यमधोनिनीषते एष लोकपाल एष लोकाधिपतिरेष सर्वेशः स म आत्मेति विद्यात्स म आत्मेति विद्यात् ॥ ८ ॥ इति तृतीयोऽध्यायः ॥

III.

न na, not; वाचम् vâcham, speech; विजिज्ञासीत vijijñâsîta, one should try to know; वक्तारम् vaktâram, the speaker; विद्यात् vidyât, one should know; गन्धम् gandham, odour, smell; घ्रातारम् ghrâtâram, smeller; रूपम् rûpam, form; रूपविद्यम् rûpavidyam, the perceiver of form; शब्दम् śabdam, sound; श्रोतारम् śrotâram, the hearer; अन्नरसम् annarasam, flavour of food; अन्नरसस्य annarasasya, of the flavour of food; विज्ञातारम् vijñâtâram, the knower, कर्म karma, action; कर्तारम्; kartâram, the agent; सुखदुःखे sukhaduḥkhe; pleasure and pain; सुखदुःखयोः sukhaduḥkhayoḥ, of pleasure and pain; विज्ञातारम् vijñâtâram, knower; आनन्दम् ânandam, delight; रतिम् ratim, enjoyment; प्रजातिम् prajâtim, offspring; आनन्दस्य ânandasya, of delight; रतेः rateḥ, of enjoyment; प्रजातेः prajâteḥ, offspring; विज्ञातारम् vijñâtâram, experiencer; perceiver; इत्याम् ityâm, a movement; एतारम् etâram, the mover; मनः manaḥ, mind, thought; मन्तारम् mantâram, the thinker; ताः tâḥ, those; वै vai, indeed; दश daśa, ten; एताः etâḥ, these; एव eva, alone; भूतमात्राः bhûtamatrâḥ, elements of the objective world, objects; ; अधिप्रज्ञम adhiprajñam, in relation to consciousness; दश daśa, ten; प्रज्ञामात्राः prajñâmâtrâḥ; phases of consciousness, elements of the subjective world; अधिभूतम् adhibhûtam, in relation to objects; यद् yad, if; हि hi, for, because; भूतम त्राः bhûta mâtrâḥ, objects; न na, not; स्युः syuḥ, would be; न na, not; प्रज्ञामात्राः prajñâmâtrâḥ, the phases of consciousness; स्युः syuḥ, would be; यद् yad, if; वा vâ, or; प्रज्ञामात्राः prajñâmâtrâḥ, the elements of the subjective world; प्रज्ञामात्राः prajñamatrâh, phases of the consciusness; न na, not; स्युः syuḥ, would be; न na, not; भूतमात्राः bhûtamâtrâḥ, the objects; स्युः syuḥ, would, be; न na, not; हि hi, because; अन्यतरतः anyataratah, from other side; रूपम् rûpam, colour; किंचन kiñchana, any; सिध्येत् sidhyet, is possible, would be achieved; ;नो no, not; एतत् etat, this; नाना nânâ, many; एतद् etad, that, in that case, there; यथा yathâ, as for example; रथस्य rathasya, of a car; अरेषु areṣu, on the spokes; नेमिः nemiḥ, the circumference; अर्पितः arpitaḥ, placed; नाभौ nâbhau, on the nave; अराः arâḥ, the spokes; अर्पिताः arpitâḥ, fixed, placed; एनम् enam, so; एव eva, exactly; एताः etâḥ, these; भूतमात्राः bhûtamâtrâḥ, objects; प्रज्ञामात्रासु prajñâmâtrâsu, on the elements of consciousness; प्रज्ञामात्राः prajñâmâtrâḥ, the elements of consciousness; प्राणे prâṇe, in breath, in life; अर्पिताः arpitâḥ, placed; सः saḥ, that; एषः esaḥ, this; प्राणः prâṇaḥ, life; एव eva, alone; प्राज्ञात्मा prajñâtmâ, the conscious self; आनन्दः ânandaḥ, blissful; अजरः ajaraḥ, unfading, imperishable; अमृतः amṛitaḥ, immortal; न na, not; साधुना sâdhunâ, by a virtuous or good; कर्मणा karmaṇâ, by action; भूयान् bhûyân, increasing; नो no, not; एव eva, even; असाधुना asâdhunâ, by a vicious or bad; कनीयान् kanîyân, decreasing; एषः eṣaḥ, this (The self of Prajñâ and Prajñâ;) हि hi, because; एव eva, alone; एनम् enam, this, him; साधु

śâdhu, good ; कर्म karma, action ; कारयति kârayati, makes one do ; तम् tam, him; यम् yam, whom ; एभ्य: ebhyaḥ, from these ; लोकेभ्य: lokebhyaḥ, from worlds ; उन्निनीषते unninîṣate, wishes to lead up ; एष: eṣaḥ, this ; उ u also ; एव eva, alone ; एनम् enam, him ; असाधु asâdhu, bad ; कर्म karma, action ; कारयति kârayati, makes one commit ; तम् tam, him ; यम् yam, whom ; अध: adhaḥ, down ; निनीषते ninîṣate, wishes to carry ; एष: eṣaḥ, this, he ; लोकपाल: lokapâlaḥ, guardian of the world ; एष: eṣaḥ, this, he ; लोकाधिपति: lokâdhipatiḥ, king of the world ; एष eṣaḥ he ; सर्वेश: sarveśaḥ, the Lord of all *i. e.* of the universe ; स: saḥ, he ; मे me, my ; आत्मा âtmâ, self ; इति iti, so ; विद्यात् vidyât, one should know.

VIII.

Let one not desire to know speech but know the speaker ; let one not desire to know odour but know the receiver of the odour, let one not desire to know form, but know the seer of the form ; let one not desire to know the sound but know the hearer ; let one not desire to know the taste of the food but the taster of the food; let one not desire to know the action but the actor ; let one not desire to know the pleasure and pain but the cogniser of the pleasure and pain; let one not desire to know the sexual enjoyment, pleasure and procreation, but the cogniser of the sexual enjoyment, pleasure, and procreation; let one not desire to know the locomotion but one who moves ; let one not desire to know the mind but the thinker. These ten organs verily looked externally depend on the intelligence, and the ten organs looked internally depend upon the external organs, if there be no external (elemental) organs, there will be no internal organs, if there be no internal organs there will be no external organs, because no perception is possible by either of them. There is no diversity ; just as the circumference of a chariot is placed on the spokes and the spokes are placed in the nave, similarly all these elemental organs are placed in the intelligential organs and the intelligential organs are placed in the vital air ; this vital air is the intelligent self, happy, undecaying, and immortal. It does not increase with good deeds, nor does it decrease with bad deeds. Verily it makes him whom it wishes to uplift from these regions, to perform good deeds and makes him whom it wishes to sink down to perform bad deeds. It is the guardian deity of the regions, it is the Lord of the world, it is the Lord of all ; "it is myself" know this: 'it is self,' know this.

Commentary.

The verse looks upon the ten bodily organs from two points of view; externally they are organs as we see them, but internally they are all actuated by one intellectual force called 'ego.' In every act of perception, there are three factors, the perceiver, the perceived object and the act of perception The act of perception takes place with the aid of the sensory and motor organs. The perceiver is the 'ego', subject or mind, the perceived object is the external world called 'non-ego' or object. These different organs forming the machinery of the human body are worked by the intelligence called Prajna (nervous system in the present medical language,); the latter is worked by the Prana or vital breath (called heart and lungs in the medical science). The unknown 'self' which identifies itself with the vital air is all in all, it is that keeps the system in order, nay the whole universe in order. It is the Lord of the universe, it is the guardian deity of the region. "It is myself" says Indra to Pratardana "it is thyself It is the supreme soul; know it."

End of chapter III.

ADHYÂYA IV·

1st KHANDA.

अथ गार्ग्यो ह वै वालाकिरनूचानः संस्पृष्ट आस सोऽवसदुशीनरेषु स वसन्मत्स्येषु कुरुपञ्चालेषु काशीविदेहेष्विति स हाजातशत्रुं काश्यमेत्योवाच ब्रह्म ते ब्रवाणीति तं होवाचाजातशत्रुः सहस्रं दद्मस्त इत्येतस्यां वाचि जनको जनक इति व उ जना धावन्तीति ॥ १ ॥

अथ atha, now, then, next; गार्ग्यः gârgyaḥ, one belonging to the Garga gotra; ह ha, indeed; वै vai, surely; बालाकिः bâlâkiḥ, bálâki, the son of Balâka; अनूचान: anûchânaḥ, one who has followed the teacher word by word of the Vedas; संस्पृष्ट: sanspṛiṣṭaḥ, famous; आस âsa, was; सः saḥ, he; अवसत् avasat, lived; उशीनरेषु uśînareṣú, in usînara; सः saḥ, he; वसन् vasan, travelling; मत्स्येषु matsyesu, in Matsya; कुरुपाञ्चालेषु kurupâñchâleṣu in Kuru Pâñchála; काशीविदेहेषु Kâśivideheṣu, in Kâshi Videha; इति iti, and others; स saḥ, he; ह ha, and; अजातशत्रुम् ajâtasatrum, to Ajâtaśatru; काश्यम् kâsyam, to the king of Kâśî; एत्य etya, having approached; उवाच uvâcha, said; ब्रह्म brahma, about Brahman; ते te, to thee; ब्रवाणि bravâṇi, let me speak; इति iti, so; तम् tam, to him; ह ha, and; उवाच uvâcha, said; अजातशत्रुः ajâtasatruḥ, Ajâtaśatru; सहस्रम् sahasram, a thousand (of cows); दद्मः dadmaḥ, we give; ते te, to thee; इति iti, for, because; एतस्याम् etasyâm, for this; वाचि vâchi, for speech; जनकः janakaḥ, Janaka; जनकः janakaḥ, father; इति iti, saying; वै vai, indeed; उ u, also; जनाः janâḥ, people; धावन्ति dhâvanti, run away; इति iti, so.

1.

Now verily the son of Balâka of the family of Garga, learned in the Vedas was well known. He lived in Uśinara countries ; while wandering in Matsya, Kuru Panchâlas and Kâśi Videhas, he went to Ajátaśatru of Kâśi and told him 'I shall tell thee Brahma.' Ajâtaśatru truly said to him, "I shall give a thousand for that speech, people run (crying) 'Janaka' is father."

Commentary.

Having described the importance of the prajñâ (intelligence) and Prâṇa (the vital air) in the preceding chapter the present chapter, explains what Brahma is. There was a sage called the son of Balâka of the Garga family ; he went to Ajâtaśatru the king of Benares and expressed his desire to teach him Brahma Vidyâ. He gladly accepted the invitation and promised to give him 1000 cows as the *honorarium* and told him that as he belonged to the family of Janaka, the great teacher of Brahma vidyâ, the people came to learn it from him foolishly. This story is the same as given in the second chapter, first Brâhmaṇa of the Bṛihadâraṇyaka Upaniṣad.

आदित्ये बृहच्चंद्रमस्यन्नं विद्यु तिसत्यं स्तनयित्नौ शब्दोवायाविंद्रोवैकुंठआकाशे पूर्णमग्नौ विषासहि रित्यप्सु तेज इत्यधिदैवतमथाध्यात्ममादर्शे प्रतिरूपश्छायायां द्वितीय प्रतिश्रुत्कायामसुरिति शब्देमृत्युः स्वप्नेयमः शरीरेप्रजापतिर्दक्षिणेवाचः सव्येऽक्षिणि सत्यस्य ॥ २ ॥

IV 2.

आदित्ये âditye, in the sun ; बृहत् bṛihat, the great, supreme ; चंद्रमसि chandramasi, in the moon ; अन्नम annam, food ; विद्युति vidyuti, in the lightning ; सत्यम् satyam, the true light ; स्तनयित्नौ stanayitnau, in the thunder ; शब्दः śabdaḥ, sound ; वायौ vâyau, in vâyu, in air ; इन्द्रः indraḥ, Indra, the lord of the rain ; वैकुंठः vaikuṇṭhaḥ, vaikuṇṭha, the place of freedom ; आकाशे âkâśe, in ether ; पूर्णम् pûrṇam, the perfect, full, quiescent ; अग्नौ agnau, in fire ; विषासहिः viśâsahiḥ, the powerful ; इति iti, so ; अप्सु apsu, in water ; तेजः tejaḥ, the self of the name, the spirit, the lustre इति iti, so far ; अधिदैवतम् adhidaivatam, about the deities ; अथ atha, now ; आध्यात्मम adhyâtmam, about the body ; आदर्शे âdarśe, in a mirror ; प्रतिरूपः pratirûpaḥ, the likeness, the image ; छायायाम् chhâyâyâm, in the shadow, in the reflection ; द्वितीयः dvitîyaḥ, the second ; प्रतिश्रुत्कायाम् pratiśrutkâyâm, in the echo ; असुः asuḥ, life ; इति iti, so ; शब्दे śabde, in sound ; मृत्युः mṛityuḥ, death ; स्वप्ने svapne, in dream ; यमः yamaḥ, Yama ; शरीरे śarîre, in the body ; प्रजापतिः prajâpatiḥ, the king ; दक्षिणे dakṣiṇe, in the right ; अक्षिणि akṣiṇi, in the eye ; वाचः

vâchaḥ, self of the name, of fire, of splendour ; सव्ये savye, in the left ; अक्षिणि akṣiṇi, in the eye ; सत्यस्य satyasya, of truth, of lightning, of light.

II

In the sun, the great ; in the moon, the good ; in lightning, the truth ; in thunder, sound ; in wind Indra and heaven ; in the ether, fulness ; in fire, the unconquerable ; in water, splendour. So far it pertains to the deities. Now as to self. In the mirror, reflection ; in the shadow, the double ; in the echo, life ; in sound, death ; in dream, Yama ; in the body, the lord of the universe, in the right eye, speed, and in the left eye truth.

Commentary.

This verse enumerates the several heads under which the subject is treated in the present chapter. It is of spurious character and has not been commented upon by Sankarânanda.

स होवाच वालाकिर्य एवैष आदित्ये पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुर्मामैतस्मिन्सम्वादयिष्ठा बृहत्पाण्डरवासा अतिष्ठाः सर्वेषां भूतानां मूर्धेति वा अहमेतमुपास इति स यो हैतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा भवति ॥ ३ ॥

IV. 3.

स: saḥ, he ; ह ha, and ; उवाच uvâcha, said ; बालाकि: Bâlâkiḥ, य: yaḥ, who ; एव eva, alone ; एष: eṣaḥ, this ; आदित्ये âditye, in the sun ; पुरुष: puruṣaḥ, person; तम् tam, him ; एव eva, alone ; अहम् aham, I ; उपासे upâse, meditate upon, worship upon ; इति iti, so ; तम् tam, to him ; ह ha, and ; उवाच uvâcha, said ; अजातशत्रु : ajâtasatruḥ, Ajâtasatru ; मा mâ, no ; मा mâ, not ; एतस्मिन् etasmin, in this ; संवादयिष्ठा: saṁvâdayiṣṭhâḥ, do...challenge, do...discuss ; बृहत् bṛihat, great, supreme ; पाण्डरवासा: pâṇḍaravâsâḥ, clad in white raiments, अतिष्ठा: atiṣṭhâḥ, standing above ; सर्वेषाम् sarveṣâm, of all ; भूतानाम्: bhûtânâm, of beings ; मूर्धा mûrdhâ, head ; इति iti, as ; वै vai, indeed ; अहम् aham, I ; एतम् etam, this ; उपासे upâse, meditate upon, worship ; इति iti, so ; स: saḥ, he ; य: yaḥ, who ; ह ha, surely ; एतम् etam, this ; एवम् evam, thus ; उपास्ते upâste, meditates upon, worships ; अतिष्ठा: atiṣṭhâḥ, above ; सर्वेषाम् sarveṣâm, of all ; भूतानाम् bhûtânâm, of beings ; मूर्धा mûrdhâ, head ; भवति bhavati, becomes.

III.

The son of Balâka said " Yonder is the being in the sun ; him alone I worship." Ajâtasatru said to him, Do not make a discourse in the matter ; I also worship him who is great, clad in the white

clothes, supreme and the head of all the created beings ; one who truly worships him becomes certainly supreme and head of the created beings."

Commentary.

Balâki, as he is called, wished to initiate Ajâtaśatru in the mystery of the spiritual knowledge by telling him that the being (Puruṣa) pervading the sun was the supreme soul who was to be worshipped and adored. Ajâtaśatru gave his assent by saying that it was an indisputable proposition

स होवाच बालाकिर्य एवैष चन्द्रमसि पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुर्मामैतस्मिन्संवादयिष्ठाः सोमो राजान्नस्यात्मेति वा अहमेतमुपास इति स यो हैतमेवमुपास्तेऽन्नस्यात्मा भवति ॥ ४॥

IV

सः saḥ, he ; ह ha, and ; उवाच uvâcha, said ; बालाकिः bâlâkiḥ, Bâlâki ; यः yaḥ, who ; एव eva, above ; एषः eṣaḥ, this ; चन्द्रमसि chandramasi, in the moon ; पुरुषः puruṣaḥ, person ; तम् tam, him ; एव eva, alone ; अहम् aham, I ; उपासे upâse, meditate upon, worship. इति iti, so ; तम् tam, to him ; ह ha, and ; उवाच uvâcha, said ; अजातशत्रुः ajâtaśatruḥ, Ajâtaśatru ; मा mâ, no, मा mâ, not ; एतस्मिन् etasmin, in this ; संवादयिष्ठाः samvâdayaiṣṭâḥ, challenge, discuss ; सोमः somaḥ, the moon ; राजा râjâ, shining, resplendent ; अन्नस्य annasya, of food ; आत्मा âtmâ, cause ; इति iti, as ; वै vai, surely ; अहम् aham, I ; एतम् etam, this ; उपासे upâse, worship, meditate upon ; इति iti, so ; सः sah, he ; यः yaḥ, who ; ह ha, indeed ; एतम् etam, this ; एवम् evam, thus ; उपास्ते upâste, worship ; अन्नस्य annasya, of food ; आत्मा âtmâ, source ; भवति bhavati, becomes.

IV.

The son of Balâka said. "Yonder is the being in the moon ; him alone, I worship." Ajâtaśatru said to him "Do not make a discourse in the matter ; I also worship him who is soma, the king of the food and self, one who truly worships him, becomes certainly the soul of the good."

Commentary.

Balâki proceeds further and points to the supreme soul pervading the moon as an object of worship, Ajâtaśatru similarly assents to the truth of the proposition laid down by Balâki and further mentioned the reward of such worship to a devotee.

सहोवाच बालाकिर्य एवैष विद्युति पुरुष स्तमेवाहमुपास इति तं होवाचाजातशत्रुर्मामैतस्मिन्समवादयिष्ठास्तेजसआत्मेति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते तेजसआत्मा भवति ॥ ५ ॥

V.

सः saḥ, he; ह ha, and; उवाच uvâcha, said; बालाकिः bâlâkiḥ, Bâlâki; यः yaḥ, who; एव eva, alone; एषः eṣaḥ, this; विद्युति vidyuti, in this lightning; पुरुषः purusaḥ, person; तम् tam, him; एव eva, alone; अहम् aham, I; उपासे upâse meditate upon, worship; इति iti, so; तम् tam, to him; ह ha, and; उवाच uvâcha said; अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru; मा mâ, no; मा mâ, not; एतस्मिन् etasmin, in this; संवादयिष्ठाः savmâdayiṣṭhâḥ, do teach, discuss, challenge; तेजसः tejasaḥ, of light; आत्मा âtmâ, the source; इति iti, as; वै vai, surely; अहम् aham, I; एतम् etam, this; उपासे upâse, worship, meditate upon; इति iti, so; सः saḥ, he; यः yaḥ, who; ह ha, indeed; एतम् etam, this; एवम् evam, thus, उपास्ते upâste, worships, meditates; तेजसः tejasaḥ, of light; आत्मा âtmâ, source; भवति bhavati becomes.

V.

The son of Balâka said "Yonder is the being in the lightning; him alone I worship." Ajâtaśatru said to him, "Do not make a discourse in the matter; I also worship him as the soul of splendour; one who truly worships him, becomes certainly the soul of splendour."

Commentary.

Bâlâki points out Brahma in the lightning whom he worships; the reply of Ajâtaśatru is the same as mentioned previousby.

स होवाच बालाकिर्य एवैष स्तनयित्नौ पुरुष स्तमेवाहमुपास इति तं होवाचाजातशत्रुर्मामैतस्मिन्सम्वादयिष्ठाः शब्दस्यात्मेति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते शब्दस्यात्मा भवति ॥ ६ ॥

VI. 6.

सः saḥ, he; ह ha, and; उवाच uvâcha, said; बालाकिः bâlâkiḥ, Bâlâki; य yah, who; एव eva, alone; एषः eṣaḥ, this; स्तनयित्नौ stanayitnau, in the clouds; पुरुषः puruṣaḥ, person; तम् tam, him; एव eva, also; अहम् aham, I; उपासे upâse, worship, meditate upon; इति iti, so; तम् tam, to him; ह ha, and; उवाच uvâcha, said; अजातशत्रुः ajâtaśatruḥ, Ajataśatru; मा mâ, no; मा mâ, not; एतस्मिन् etasmin, in this; संवादयिष्ठाः samvâdayiṣṭhâh, do teach, challenge, discuss; शब्दस्य śabdasya, of sound; आत्मा âtmâ, source; इति iti, as; वै vai, indeed; अहम् aham I; एतम् etam, this; उपासे upâse, worship, meditate upon. ; इति iti, so;

सः saḥ, he ; यः yaḥ, who ; ह ha, indeed; एतम् etam, this ; एवम् evam, thus ; उपास्ते upâste, worships, meditates; शब्दस्य śabdasya, of sound ; आत्मा âtmâ, source ; भवति bhavati, becomes.

VI.

The son of Balâka said, "Yonder is the being in the thunder; him alone I worship." Ajâta śatru said to him, "Do not make a discourse in the matter ; I also worship him as the soul of sound; one who truly worships him becomes certainly the soul of sound."

स होवाच बालाकिर्य एवैष आकाशे पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुर्मामैतस्मिन्संवादयिष्ठाः पूर्णमप्रवर्ति ब्रह्मेति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते पूर्यते प्रजया पशुभिर्नो एव स्वयं नास्य प्रजा पुरा कालात्प्रवर्तते ॥ ७ ॥

7.

सः saḥ, he ; ह ha, and ; उवाच uvâcha, said ; बालाकिः bâlâkiḥ Bâlâki ; यः yaḥ, who ; एव eva, alone ; एषः eṣaḥ. this ; आकाशे âkâśe, in ether ; पुरुषः puruṣaḥ person ; एव eva, also ; अहम् aham, I ; उपासे upâse, worship, meditate upon ; इति iti, so ; तम् tam, him ; ह ha, and ; उवाच uvâcha , said ; अजातशत्रुः ajâtaśatruḥ, Ajâtaśatru ; मा mâ, no ; मा mâ, not ; एतस्मिन् etasmin, in this ; संवादयिष्ठाः samvâdayiṣṭhâḥ, teach, discuss, challenge ; पूर्णम् pûrṇam, full ; अप्रवर्ति apravarti, quiescent ; ब्रह्म brahma, Brahman ; इति iti, as ; वै vai, indeed ; अहम् aham, I ; एतम् etam, this ; उपासे upâse, worship ; meditate ; इति iti, so ; सः saḥ, he ; यः yah who ; ह ha, indeed ; एतम् etam, this ; एवम् evam ; so ; thus ; उपास्ते upâste, worships, meditates ; पूर्यते puryate, is filled ; प्रजया prajayâ, with offspring ; पशुभिः paśubhiḥ, with cattle ; नो no, neither ; एव eva, also ; स्वयम् svayam, himself; न na, nor ; अस्य asya, his ; प्रजा prajâ, children ; पुरा purâ, before ; कालात् kâlât, the time ; प्रवर्तते pravartate, dies.

VII.

The son of Balâka said "Yonder is the being in the ether ; him alone I worship." Ajâtaśatru said to him ; "Do not make a discourse in the matter ; I also worship him as perfect and inactive Brahma ; one who worships him alone becomes full of offsprings and cattle; neither he nor his progeny dies premature."

स होवाच बालाकिर्य एवैष वायौ पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुर्मामैतस्मिन्सम्वादयिष्ठा इन्द्रो वैकुण्ठोऽपराजितासेनेति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते जिष्णुर्ह वापराजयिष्णुरन्यतस्त्यजायीभवति ॥ ८ ॥

IV. 8.

स: saḥ, he : ह ha and ; उवाच uvâcha, said ; बालाकि: bâlâkiḥ Bâlâki ; य: yaḥ, who; एव eva, alone : एष: esaḥ, this; वायौ vâyau, in vâyu, in air ; पुरुष: purusaḥ, person ; तम् tam, him ; एव eva, also : अहम् aham, I ; उपासे upâse, I worship, I meditate upon : इति iti, so ; तम् tam, to him ; ह ha, and ; उवाच uvâcha, said ; अजातशत्रु ajâtaśatruḥ, Ajâtaśatru ; मा mâ, no ; मा mâ, not ; एतस्मिन् etasmin, in this ; संवादयिष्ठा samvâdaisthâḥ do teach, discuss, challenge ; इन्द्र: indraḥ, Indra ; वैकुण्ठ: vaikunthaḥ, Vaikuntha ; अपराजिता aparâjitâ, unconquerable ; सेना senâ army ; इति iti, as ; वै vai, indeed ; अहम् aham, I ; एतम् etam, this ; उपासे upâse, I worship, meditate upon, ; इति iti, so ; स: saḥ, he ; य: yaḥ, who ; ह ha, indeed ; एतम् etam, this ; एवम् evam, thus ; उपास्ते upâste, worships, meditates upon ; जिष्णु: jisnuḥ, conquering, victorious ; हवै havai, indeed; अपराजयिष्णु: aparâjayisnu unconquerable ; अन्यतस्त्यजायी anyatastyajâyi, conquering his enemies ; भवति bhavati, becomes.

VIII.

The son of Balâka said "Yonder is the being in the air; him alone I worship" Ajâtaśatru said to him, "Do not make a discourse in the matter; I also worship him as Indra and heaven of unconquerable army ; he who truly worships him alone, becomes certainly victorious, unconquerable and conqnerer of others.

स होवाच वालाकिर्य एवैषोऽग्नौ पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुर्मामैतस्मिन्समवादयिष्ठा विषासहिरिति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते विषासहिर्हैवान्वेषभवति ॥ ६ ॥

IX. 9.

स: saḥ, he, ह ha, and ; उवाच uvâcha, said ; बालाकि: bâlâkiḥ, Bâlâki ; य: yaḥ who ; एव eva, alone ; एष: esaḥ, this ; अग्नौ agnau, in fire ; पुरुष: purusaḥ, person ; तम् tam, him ; एव eva, also ; अहम् aham. I ; उपासे upâse, worship, meditate, ; इति iti, so ; तम् tam, to him ; ह ha, and; उवाच uvâcha, said; अजातशत्रु: ajâtaśatruḥ Ajâtaśatru ;. मा mâ, no ; मा mâ, not ; एतस्मिन् etasmin, in this ; संवादयिष्ठा: samvâdayisthâḥ, do teach, discuss, challenge ; विषासहि: visâsahiḥ, unendurable; इति iti, as ; वै vai, indeed ; अहम् aham I ; एतम् etam, this ; उपासे upâse, worship, ; इति iti, so ; स: saḥ, he ; य: yaḥ, who; ह ha, indeed; एतम् etam, this; एवम evam, thus उपास्ते upâste, worships, meditates ; विषासहि: visâsahiḥ, unendurable ; ह ha, indeed, ; एव eva, also ; अनु anu, after ; एष: esaḥ this ; भवति bhavati, becomes.

IX.

The son of Baláka said, "Yonder is the being in the fire ; him alone I worship." Ajâtaśatru said to him "Do not make a dis course in the matter ; I also worship him as the irresistible; he who truly worships him alone, becomes certainly irresistible."

स होवाच बालाकिर्य एवैषोऽप्सु पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुर्मामैतस्मिन्संवादयिष्ठा नाम्नआत्मेति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते नाम्नआत्मा भवतीत्यधिदैवतमथाध्यात्मम् ॥ ३ ॥

IV 10.

सः saḥ, he; ह ha, and; उवाच uvâcha said; बालाकिः bâlâki. Balâki; यः yaḥ, who; एव eva, alone; एषः eṣaḥ, this; अप्सु apsu, in water; पुरुषः puruṣaḥ, person; तम् tam, him; एव eva, also; अहम् aham, I; उपासे upâse, worship, meditate upon; इति iti, so; तम् tam, to him; ह ha, and; उवाच uvâcha, said; अजातशत्रुः ajàtaśatruḥ Ajâtaśatru; मा mâ, no; मा mâ, not; एतस्मिन् etasmin, in this; संवादयिष्ठाः samvâdayiṣthaḥ, do teach, discuss, challenge; नाम्नः nâmnaḥ, of names, of words; आत्मा âtmâ, source; इति iti, as; वै vai, indeed; अहम् aham, I; एतम् etam, this; उपासे upâse, worship, meditate; इति iti, so; सः saḥ, he; यः yaḥ, who; ह ha, indeed; एतम् etam this; एवम् evam, thus; उपास्ते upâste, worships, meditates; नाम्नः nâmnaḥ, of words, आत्मा âtmâ, source; भवति bhavati, becomes; इति iti, so far; अधिदैवतम् adhidaivatam, about the deities; अथ atha, now; अध्यात्मम् adhyâtmam; about the body.

X.

The son of Balâka said, " Yonder is the being in the water; him alone I worship." Ajâtaśatru said to him, " Do not make a discourse in the matter; I also worship him as the soul of names; he who truly worships him alone, becomes certainly the soul of names." It so far relates to the deities; now as to the self.

Commentary.

Bâlâki mentions the different manifertations of Brahma visible in nature to be worshipped and adored. Ajâta śatru as usual gives his assent. This is the natural or elemental aspect of Brahma.

स होवाच बालाकिर्य एवैष आदर्शे पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुर्मामैतस्मिन्संवादयिष्ठाः प्रतिरूप इति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते प्रतिरूपो हैवास्य प्रजायामाजायते नाप्रतिरूपः ॥ ११ ॥

IV 11.

सः saḥ, he; ह ha, and; उवाच uvâcha, said; बालाकिः bâlâkiḥ' Bâlâki; यः yaḥ, who; एव eva, alone; एषः eṣaḥ, this; आदर्शे âdarśe, in a mirror; पुरुषः puruṣah, person; तम् tam, him; एव eva, also; अहम् aham, I; उपासे upâse, worship, meditate upou; इति iti, so; तम् tam, to him; ह ha, and; उवाच uvâcha, said; अजातशत्रुः ajâtaśatruḥ, Ajâtaśatru; मा mâ, no; मा mâ, not; एतस्मिन् etasmin, in this; संवादयिष्ठाः samvâdayiṣṭháḥ discuss, teach, challenge; प्रतिरूपः pratirûpâḥ, likeness, image; इति iti, as; वै vai, indeed;

aham, I ; एतम् etam, this ; उपासे upâse, worship, meditate ; इति iti, so । सः saḥ, he ; यः yaḥ, who; ह ha, indeed ; एतम् etam, this ; एवम् evam, thus ; उपास्ते upâste; worships, meditates ; प्रतिरूपः pratirûpaḥ, likeness ; ह ha, indeed ; एव eva, also, अस्य asya, of him ; प्रजायाम् prajâyâm, in children ; आजायते âjâyate is born ; न na, not ; अप्रतिरूपः apratirûipaḥ, unlikeness.

XI.

The son of Balâka said, " Yonder is the being in the mirror ; him alone, I worship." Aajtasatru said to him " Do not make a discourse in the matter ; I also worship him as reflection ; he who truly worships him alone, has cetainly his reflection in his progeny but no dissimilarity.

Commentary.

The present verse describes the physical aspect. There is divinity manifested in the reflection in the mirror or any other transparent substance. Both the preceptor and the disciple agree in the worship of the divinity in the reflection of one's own self. The fruit that accrues to the devotee who worships the divinity in the reflection of one's self is that his progeny bears resemblance with him and is not dissimilar in form and shape.

स होवाच बालाकिर्य एवैष प्रतिश्रुत्कायां पुरुषस्तमेवाहमुपास इति तं होवचाजातशत्रुर्मामैतस्मिन्सम् वादयिष्ठा द्वितीयोऽनपग इति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते विन्दते द्वितीयाद्द्वितीयवान् भवति ॥ १२ ॥

IV 12.

सः saḥ, he ; ह ha, and ; उवाच uvâcha, said ; बालाकिः bâlâkiḥ Bâlâki; यः yaḥ who ; एव eva, alone ; एषः eṣaḥ, this ; प्रतिश्रुत्कायाम् pratiśrutkâyâm, in the echo ; पुरुषः puruṣaḥ, person ; तम् tam ; him ; एव eva, also ; अहम् aham, I ; उपासे upâse, worship, meditate ; इति iti so ; तम् tam, to him ; ह ha, and ; उवाच uvâchâ, said ; अजातशत्रुः ajâtaśatruḥ, Ajâtaśatru ; मा mâ, no ; मा mâ not ; एतस्मिन् etasmin, in this ; संवादयिष्ठाः samvâdayiṣṭhâḥ, do teach, discuss, challenge ; द्वितीयः dvitîyaḥ, the second ; अनपगः anapagaḥ, one that never goes away ; इति iti, as ; वै vai, indeed ; अहम् aham, I ; एतम् etam, this ; उपासे upâse, worship, meditate ; इति iti, so ; सः saḥ he ; यः yaḥ, who ; ह ha, indeeed एतम् etam, this ; एवम् evam, thus ; उपास्ते upâste, worships ; विन्दते vindate, gets ; द्वितीयात् dvitîyât, from his second ; *i. e.* wife ; द्वितीयवान् dvitîyavân, having a second *i. e.* a son ; भवति bhavati, becomes.

XII.

The son of Balâka said " Yonder is the being in the echo ; him alone I worship." Ajâtaśatru said to him " Do not make a dis-

course in the matter; I also worship him as the second immoveable; he who truly worships him alone, gets certainly a second from his wife and becomes possessed of the second.

Commentary.

The present verse describes the divinity as manifested in the echo. Bâlaki and Ajâtaśatru both agree in the worship of the divinity as manifested in it. The fruit that accrues to the devotee who worships the divine being pervading the echo, is that he gets sons and grandsons to continue his line of generation.

स होवाच बालाकिर्य एवैष शब्दः पुरुषमन्वेति तमेवाहमुपास इति तं होवाचाजातशत्रुर्मामैतस्मिन्संवादयिष्ठा असुरिति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते नो एव स्वयं नास्य प्रजा पुरा कालात्संमोहमेति ॥ १३ ॥

IV 13.

सः saḥ, he; ह ha, and; उवाच uvâcha, said; बालाकिः bâlâkiḥ; Bâlâki; यः yaḥ, who; एषः eṣaḥ, this; शब्दः śabdaḥ, the (person in the sound); पुरुषम् puruṣam, a man; अन्वेति anveti, follows; तम् tam, him; एव eva, also; अहम् aham, am; उपासे upâse, worship, meditate; इति iti, so; तम् tam, to him; ह ha, and; उवाच uvâcha, said; अजातशत्रुः ajâtaśatruḥ, Ajâtaśatru; मा mâ, no; मा mâ not; एतस्मिन् etasmin, in this; संवादयिष्ठाः samvâdayiṣṭhâḥ, do teach, discuss, challenge; असुः asuḥ, life; इति iti, as; वै vai, indeed; अहम् aham, I; एतम् etam, this; उपासे upâse, worship, meditate upon; इति iti, so; सः saḥ, he; यः yaḥ, who; ह ha, indeed; एतम् etam, this; एवम् evam, this; उपास्ते upâsate, worships, meditates; नो no, neither; एव eva, surely; स्वयम् svayam, himself; न na, nor; अस्य asya, his; प्रजा prajâ, children; पुरा purâ, before; कालात् kâlât, their time; संमोहम् sammoham, fainting; एति eti, get.

XIII.

The son of Balâka said "I worship the sound that follows man." Ajàta atru said to him "Do not make a discourse in the matter; I also worship him as life, he who truly worships him alone, does not himself fall in a swoon nor do his children faint (die) before their (destined) time.

Commentary.

The verse describes the divinity which is manifested in one's sound; both the teacher and the pupil agree in the worship of such manifested deity. The fruit that accrues to the worshipper is that he or his children do not meet a premature death.

स होवाच बालाकिर्य एवैष छायायां पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुर्मामैतस्मिन्संवादयिष्ठा मृत्युरिति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते नो एव स्वयं नास्य प्रजा पुरा कालात्प्रमीयते ॥ १४ ॥

IV. 14.

सः saḥ, he; ह ha, and; उवाच uvâcha, said; बालाकिः bâlâkiḥ, Bâlâki; यः yaḥ, who; एव eva, alone; एषः eṣaḥ, this; छायायां chhâyâyâm, in shadow; पुरुषः puruṣaḥ, person; मृत्युः mrityuḥ, death; प्रमीयते pramiyate, dies.

XIV.

The son of Balâka said "Yonder is the being in a shadow; him alone, I worship." Ajâtasatru said to him; "Do not make a discourse in the matter; I worship him as death; he who truly worships him alone, does not certainly die nor do his children die before their (destined) time."

Commentary.

The worship of the supreme being as pervading shadow is inculcated in the present verse; the fruit that accrues to the worshipper is that he or his children do not die prematurely.

स होवाच बालाकिर्य एवैष शारीरः पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुर्माँमैतस्मिन्समवादयिष्ठाः प्रजापतिरिति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते प्रजायते प्रजया पशुभिः ॥ १५ ॥

IV. 15.

शारीरः sârîraḥ, embodied; प्रजापतिः prajâpatiḥ, the Lord of creatures; प्रजायते prajâyate, is multiplied; प्रजया prajayâ, with offspring; पशुभिः pasubhiḥ, with cattle.

XV.

The son of Balâka said "There is the being in the body; him alone I worship." Ajâtasatru said to him "Do not make a discourse in the matter; I worship him as the Lord of the universe; he who truly worships him gets certainly offspring and cattle."

Commentary.

The present verse describes the worship of the being pervading the human body; the fruit that accrues to the worshipper is that he gets an abundance of progeny and cattle.

स होवाच बालाकिर्य एवैष प्राज्ञ आत्मा येनैतत्पुरुषः स्वप्न्ययाचरति तमेवाहमुपास इति तं होवाचाजातशत्रुर्माँमैतस्मिन्समवादयिष्ठा यमो राजेति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते सर्वं हास्मा इदं श्रेष्ठयाय यम्यते ॥ १६ ॥

IV. 16.

प्राज्ञः prâjñaḥ, conscious; आत्मा âtmâ, self; येन yena, by whom, with whom; एतत् etat, this; पुरुषः puruṣaḥ, person; सुप्तः suptaḥ, sleeping; स्वप्न्यया svapnyayâ, in sleep; चरति charati, walks about; यमः yamaḥ, Yama, regulator; राजा Râjâ, king; सर्वम् sarvam, all, every thing; ह ha, indeed; अस्मै

asmai, to this; इदम् idam, this; श्रैष्ठ्याय śraiṣṭhyâya, for excellencies; यम्यते yamyate, is subdued.

XVI.

The son of Balâka said. "There is the intelligential self by which a man while asleep goes out in a dream; him alone I worship." Ajâtaśatru said to him "Do not make a discourse in the matter; I worship him as King Yama; the whole of it verily contributes to the greatness of him who truly worships him alone."

Commentary.

In the present verse, the worship of the being who pervades the sleeping person is inculcated; the fruit that accrues to the worshipper is that he becomes great.

स होवाच बालाकिर्य एवैष दक्षिणेऽक्षन्पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुर्मा मैतस्मिन्त्समवादयिष्ठा नाम्न आत्माग्नेरात्मा ज्योतिष आत्मेति वा अहमेतमुपास इति स यो हैतमेवमुपास्त एतेषां सर्वेषामात्मा भवति ॥ १७ ॥

IV. 17.

दक्षिणे dakṣiṇe, in the right; अक्षन् akṣan, in the eye; पुरुषः puruṣaḥ person; नाम्नः nâmnaḥ, of words; आत्मा âtmâ, self; अग्नेः agneḥ, of fire; ज्योतिषः jyotiṣaḥ, of light; एतेषाम् eteṣâm, of these; सर्वेषाम् sarveṣâm, of all; आत्मा âtmâ, source, master, self; भवति bhavati, becomes.

XVII.

The son of Balâka said "Yonder is the being in the right eye; him alone I worship." Ajâtaśatru said to him. "Do not make a discourse in the matter; I worship him as the soul of word, the soul of fire and the soul of light: he who truly worships him becomes certainly the soul of all these."

Commentary.

In the present verse, the worship of the being pervading the right eye is inculcated; the reward of the worship is that the worshipper becomes the source of learning and the soul of fire and light.

स होवाच बालाकिर्य एवैष सव्येऽक्षन्पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुर्मा मैतस्मिन्त्समवादयिष्ठाः सत्यस्यात्मा विद्युत आत्मा तेजस आत्मेति वा अहमेतमुपास इति स यो हैतमेवमुपास्त एतेषां सर्वेषामात्मा भवतीति ॥ १८ ॥

IV. 18.

सव्ये savye, in the left; अक्षन्पुरुषः akṣanpuruṣaḥ. The person in the eye; सत्यस्य satyasya, of the true; विद्युतः vidyutaḥ, of the lightning तेजसः tejasaḥ, of light.

XVIII.

The son of Balâka said "Yonder is the being in the left eye; him alone I worship." Ajâtasatru said to him "Do not make a discourse in the matter; I worship him as the soul of truth, the soul of lightning and the soul of splendour; he who truly worships him, certainly becomes the soul of all these.

Commentary.

In the present verse, the worship of the divine manifestation in the left eye is inculcated; the fruit accruing therefrom is that a worshipper becomes the soul of truth, lightning and splendour.

तत उ ह बालाकिस्तूष्णीमास तं होवाचाजातशत्रुरेतावन्नुबालाका३इ इत्ये तावद्धीति होवाच बालाकिस्तं होवाचाजातशत्रुर्मृषा वै किल मा संवादयिष्ठा ब्रह्म ते ब्रवाणीति स होवाच यो वै बालाक एतेषां पुरुषाणां कर्ता यस्य वैतत्कर्म स वै वेदितव्य इति तत उ ह बालाकिः समित्पाणिः प्रतिचक्रम उपायानीति तंहोवाचाजातशत्रुः प्रतिलोमरूपमेव तत स्याद्यत्क्षत्रियोब्राह्मणमुपनयेत् एहिव्येवत्वाज्ञपयिष्यामीति तं ह पाणावभिपद्य प्रवव्राज तौ ह सुप्तं पुरुषमाजग्मतुस्तं हाजातशत्रुरामन्त्रयांचक्रे बृहन्पाण्डरवासः सोमराजन्निति स उ ह तूष्णीमेव शिश्ये तत उ हैनंयष्ट्याऽऽविचिक्षेप स तत एव समुत्तस्थौ तं होवाचाजातशत्रुः कैष एतद्बालाकेपुरुषऽशयिष्ट कैतदभूत्कुत एतदागादिति ततउ ह बालाकिर्न विजज्ञे॥

तं होवाचाजतशत्रुर्यत्रैष एतद्बालाके पुरुषोऽशयिष्ट यत्रैतदभूयत एतदगादिति हितानामा हृदयस्य नाड्यो हृदयात्पुरीततमभिप्रतन्वन्ति तद्यथा सहस्रधा केटिशोवि .र्टितस्तावदण्व्यः पिङ्गलस्याणिम्ना तिष्ठन्ति शुक्लस्य कृष्णस्य पीतस्य लोहितस्येति तासु तदाभवति यदा सुप्तः स्वप्नं न कंचन पश्यत्यथास्मिन् प्राण एवैकधा भवति तथैनं वाक्सर्वैर्नामभिः सहाप्येति चक्षुः सर्वै रूपैः सहाप्येति श्रोत्रं सर्वैः शब्दैः सहाप्येति मनः सर्वैर्ध्यानैः सहाप्येति स यदा प्रतिबुध्यते यथाग्नेर्ज्वलतो सर्वादिशो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः॥ १९॥

IV. 19.

ततः tatah, then; उ u, and; ह ha, indeed; बालाकिः bâlâkih, Bâlâki; तूष्णीम् tusnîm silent; आस âsa, remained; तम् tam, to him; ह ha, and; उवाच uvâcha, said; अजातशत्रुः ajâtasatruh, Ajâtasatru; एतावद् etâvad, so far; नु nu, only; बालाका३इ bâlâkâ a i, O! Bâlâki; इति iti, so; एतावद् etâvad, so far; हि hi, only; इति iti, as; ह ha, and; उवाच uvâcha, said; बालाकि bâlâkih, Bâlâki; तम् tam, to him; ह ha, and; उवाच uvâcha, said; अजातशत्रुः ajâtasatruh, Ajâtasatru; मृषा mrisa, in vain; वै vai; किल kila, surely, indeed; मा mâ, me; समवादयिष्ठाः samvâdayisthâh, teach, discuss, challenge; ब्रह्म brahma, about Brahma; ते te, to thee; ब्रवाणि bravâni, I shall speak; इति iti, saying; स sah, he; ह ha,

further; उवाच uvâcha, said; यः yaḥ, who; वै vai, indeed; बालाके bâlâke, O! Bâlâki; एतेषाम् eteṣâm, of these; पुरुषाणाम् puruṣâṇâm, of the persons; कर्ता kartâ, agent; यस्य yasya, whose; वा vâ, or; एतत् etat, this; कर्म karma, action; सः saḥ, he; वै vai, indeed; वेदितव्यः veditavyaḥ what is to be known; इति iti, so; ततः tataḥ then; उ u, also; ह ha, and; ततः tataḥ, then; बालाकिः bâlâkiḥ Bâlâki; समित्पाणिः samitpâṇiḥ, with fire-wood in his hand, with joined or folded hands; प्रतिचक्रमे pratichakrame, went to; उपायानि upâyâni, approach you as a disciple does his master; इति iti, saying; तम् tam, that; ह ha, and; उवाच uvâcha, said; अजातशत्रुः ajâtaśatru, Ajâtaśatru; प्रतिलोमरूपम् pratiloma rûpam, contrary to the nature of thing; एव eva, surely; तत् tat, that, it; स्यात् syât, would be; यद् yat, that; क्षत्रियः kṣatriyaḥ, a Kṣatriya; ब्राह्मणम् brâhmaṇam, a Brahmaṇa; उपनयेत् upanayet, should initiate; एहि ehi, come; वि vi, clearly; एव eva, indeed; त्वा tvâ, to thee; ज्ञपयिष्यामि jñapayiṣyâmi, shall explain; इति iti, so; तम् tam, him; पाणौ pâṇau, by the hand; अभिपद्य abhipadya, taking; प्रवव्राज pravavrâja, went out to a secluded place; तौ tau, they both; ह ha, and; सुप्तम् suptam, to a sleeping; पुरुषम् puruṣam, to person; आजग्मतुः âjagmatuḥ, came; तम् tam, him; ह ha, and: अजातशत्रुः ajâtaśatruḥ, Ajâtaśatru. आमन्त्रयाञ्चक्रे âmantrayâñchakre, called out; बृहन् brihan, O! Supreme one, life, Prâṇa; पाण्डरवासः pâṇḍaravâsaḥ, O! you who have white *i. e.* water as your clothes; सोम soma; moon or soma; राजन् râjan, resplendent, king, इति iti, as; सः saḥ, he; उ u, also; ह ha, and; तूष्णीम् tûṣṇîm, silently, quietly; एव eva, too; शिश्ये śiśye, slept; ततः tataḥ, afterwards; उ u, also; ह ha, indeed; एनम् enam, this; यष्ट्या yaṣṭyâ, with a stick; आविचिक्षेप âvichikṣepa, pushed, struck; सः saḥ, he; ततः tataḥ, then; एव eva, just; समुत्तस्थौ samuttasthau, got up; तम् tam, to him; ह ha, and; उवाच uvâcha, said; अजातशत्रुः ajâtaśatruḥ, Ajâtaśatru; क्व kva, where; एषः eṣaḥ, this (body without life); एतत् etat, this (unconscious); बालाके bâlâke, O! Bâlâki; पुरुषः puruṣaḥ, person; अशयिष्ट aśayiṣṭa, slept; क्व kva, where; एतद् etad, this (sleep); अभूत् abhût, became; कुतः kutaḥ, whence; एतद् etad, this (awakening); आगा३त् âgâ3t, came back; इति iti, so; ततः tataḥ, then; उ u, also; ह ha, indeed; बालाकिः bâlâkiḥ, Bâlâki; न na, not; विजज्ञे vijajñe, did not understand; तम् tam, to him; ह ha, and; उवाच uvâcha, said; अजातशत्रुः ajâtraśatruḥ, Ajâtaśatru; यत्र yatra, where; एषः eṣaḥ, this; एतत् etat, this; बालाके bâlâke, O! Bâlâki; पुरुषः puruṣaḥ, person; अशयिष्ट aśâyiṣṭa, slept; यत्र yatra, where; एतद् etat, this; अभूत् abhût, was; यतः yataḥ, whence; एतद् etad, this; आगात् âgât, came back; इति iti, this; हिताः नाम hitâḥ nâma, called Hitâs *i. e.* wholesome; हृदयस्य hṛidayasya, of the heart; नाड्यः nâḍyaḥ, arteries: हृदयात् hṛidayât, from the heart; पुरीततम् purîtatam, the membrane surrounding the heart; अभिप्रतन्वति abhipratanvati, extend; तद् tad, that; यथा yathâ, as; सहस्रधा sahasradhâ, into a hundred thousand parts; केशः keśaḥ, a hair; विपाटितः vipâṭitaḥ, broken; तावद्

tâvad, so, as ; अणव्य: aṇvyaḥ, minute ; पिङ्गलस्य piṅgalasya, of various colours ; अणिम्ना aṇimnâ, with a thin fluid ; तिष्ठन्ति tiṣṭhanti, are full ; शुक्लस्य śuklasya, of white ; कृष्णस्य krisṇasya, of black , पीतस्य pîtasya, of yellow ; लोहितस्य lohitasya, of red ; इति iti, and so on &c ; तासु tâsu, in them ; तदा tadâ, then (at the time of sleep) ; भवति bhavati, remains ; यदा yadâ, when; सुप्त: suptaḥ, asleep ; स्वप्नम् svapnam, a dream ; न na, not ; कंचन kañchana, any ; पश्यति paśyati, sees, dreams ; अथ atha, then ; अस्मिन् asmin, in this ; प्राणे prâṇe, in life ; एकधा ekadhâ, one ; भवति bhavati, becomes ; तदा tadâ, then ; एनम् enam, to him ; वाक् vâk, speech ; सर्वै: sarvaiḥ, with all ; नामभि: nâmabhiḥ, with words ; सह saha, together ; अप्येति apyeti, goes ; चक्षु: chakṣuḥ, the sight ; सर्वै: sarvaiḥ, with all ; रूपै: rûpaiḥ, with forms ; सह saha, together ; अप्येति apyeti, goes ; श्रोत्रम् śrotram, the ear, सर्वै: sarvaiḥ, with all ; शब्दै: śabdaiḥ, with words ; सह saha, together ; अप्येति apyeti, goes ; मन: manaḥ, the mind ; सर्वै: sarvaiḥ, with all ; ध्यानै: dhyânaiḥ, with thoughts ; सह saha, together ; अप्येति apyeti, goes ; स: saḥ, he ; यदा yadâ, when ; प्रतिबुध्यते pratibudhyate, awakens ; अग्ने: agneḥ, from fire ; ज्वलत: jvalataḥ, from burning ; सर्वा: saravâḥ, into all ; दिश: diśaḥ, into quarters ; विस्फुलिङ्गा: visphuliṅgâḥ, sparks ; विप्रतिष्ठेरन् vipratiṣṭheran, would fly around ; एवम् evam, so ; एव eva, exactly ; एतस्मात् etasmât, from this, आत्मन: âtmanaḥ, from the self; प्राणा: prâṇâḥ, senses, powers ; यथायतनम् yathâyatanam, to their respective places, seats ; विप्रतिष्ठन्ते vipratiṣṭhante, fly around ; प्राणेभ्य: prâṇebhyaḥ, from the senses or powers ; देवा: devâḥ, the deities, the cosmic powers ; देवेभ्य: devebhyaḥ, from the deities ; लोका: lokâḥ, worlds.

XIX.

Then the son of Balâka became silent ; Ajâtaśatru said to him. "Is that all, Bâlaki ?" The son of Balâka said "It is all." Ajâtaśatru told him "thou told me a lie when thou promised to teach me Brahma." He continued "O! Balâki, know him who is the creator of all these beings and whose work is all this." Then the son of Balâka attended on him with the sacred fuel in his hand "May I make a present"? Ajâtaśatru said to him, it is contrary (to custom) that a Kṣatriya should instruct a Brâhmaṇa. Come, I should, however, instruct thee". Taking his hand in his hand, he went out; they met a sleeping man. Ajâtaśatru called him "O! great, clad in white robes, Soma, king." He remained sleeping. Then he struck him with a stick on all sides, he at once rose. Ajâtaśatru said to him "O! Balaki, where did this man sleep ? Where was he ? Whence has he come ?" Then Bâlâki did not know it. Ajâtaśatru verily said to him "O ! Bâlâki (I explain) where this man slept, where he was and whence he came ; there are blood vessels of the heart called hita (beneficial) spreading from the heart and the pericardium, minute just like a hair split into thousand parts and filled with munite fluid of variegated

colour, *viz.*, white, black, yellow and red. Then he is in them. When he, during the sleep, does not dream a dream, then the vital air becomes united in him; then speech with all the names merges in him; the eye with all colours; the ear with all words merges; the mind with all thoughts merges. When he awakes, just as the sparks proceed from the burning fire in all directions, so do all the vital airs proceed to their respective places (organs); from the vital airs the gods and from the gods, the regions.

Commentary.

After dilating on the different divine mainfestations, Bâlâki became silent. Ajâtaśatru who knew more than his preceptor said to him tauntingly. "Is that all?" Poor Bâlâki being thus put to shame had to admit his ignorance and say to him in reply. "This is all that I know of the spiritual science." Ajâtaśatru reproached him for his pretensions and told him that what he taught was not Brahmavidyâ. "All these things which you mentioned as pervaded by the divine Being are created things; try to know their creator." Balâki being thus baffled presented himself before Ajâtaśatru as a disciple instead of appearing as a teacher. Ajâtaśatru being a Kṣatriya at first saw his awkward position in becoming a teacher of a Brâhmaṇa but at last he took him to a lonely place where they saw a sleeping man. Ajâtaśatru showered on the sleeping man all the epithets which were attributed to the being in the sun and moon but the man did not rise from his slumber. He then touched him with his stick and the sleeping man at once awoke. Ajâtaśatru enquired "Where did this man sleep? Where was he all the while? Where does he come from?" Bâlaki did not know how to reply. Ajâtaśatru knowing the real state of Bâlaki, began to explain the anatomy and physiology of the heart known as angiology in the present medical science. He says that the heart is the centre of the blood vascular and lymph vascular systems comprising the blood and lymphatic vessels. "The heart" says Gray in his anatomy at p. 597 of the 7th edition "is the central organ of the blood vascular system and consists of a hollow muscle; by its contraction the blood is pumped to all parts of the body through a complicated series of tubes termed 'arteries.' The arteries undergo enormous ramfication in their course throughout the body and end in very minute vessels called 'arterioles' which in their turn open into close-meshed net-work of microscopic vessels termed 'capillaries'. After the bood has passed through the capillaries, it is collected into a series of larger vessels called 'veins' by which it is again returned to the heart." At p 763, the same author says "The lymphatic system includes the lymphatic vessels and lymphatic glands. The lymphatic vessels of the small intestines receive the special designation of *lacteals* or *chylifer-*

ous vessels; they differ in no respect from the lymphatic vessels generally, excepting that during the process of digestion they contain milky white fluid, the *chyle*." The colour mentioned in the text is the red colour of the bood in the arteries, the black colour of the blood in the veins, the white colour of the chyliferous vessels and the yellow colour of the bile. The capillary vessels as said above are innumerable which is expressed in the text as 'thousand' meaning innumerable.

Having explained the Angiology, Ajâtasatru says that the soul goes to the heart when man is asleep and all organs both sensory and motor take rest and merge in it; but when he awakes all the organs commence their function as usual. He explains it with an illustration; just as the sparks fly away in all directions from the burning fire, so do all organs receive their energy from the returning soul and commence repeating their functions.

त यथा क्षुरः क्षुरध्यानेऽवहितः स्याद्विश्वंभरो वा विश्वंभरकुलायएवमेवैष प्रज्ञ आत्मेदं शरीरमनुप्रविष्ट आ लोमभ्य आनखेभ्यः तमेतमात्मानमेतआत्मानोऽन्ववस्यंति यथा श्रेष्ठिनं स्वास्तद्यथा श्रेष्ठी स्वैर्भुङ्क्ते यथा वा स्वा श्रेष्ठिनं भुञ्जन्त्येवमेवैष प्रज्ञात्मैतैरात्मभिर्भुङ्क्ते ॥ एवंवैतमात्मानमेत आत्मानोभुंजन्ति स यावद्धवा इन्द्र एतमात्मानं न विजज्ञे तावदेनमसुरा अभिबभूवुः स यदा विजज्ञेऽथ हत्वासुरान्विजित्य सर्वेषां देवाना श्रैष्ठ्यं स्वाराज्यमाधिपत्यं परियाय तथो एवैवं विद्वान्सर्वान् पाप्मानोपहत्यसर्वेषांभूतानां श्रैष्ठ्यं स्वाराज्यमाधिपत्यं पर्येति य एवं वेद य एवं वेद ॥ २० ॥ इति चतुर्थोऽध्यायः। इति कौषीतकिब्रह्मणोपनिषत्समाप्ता ॥ ४ ॥

IV, 20.

तद् tad, there; यथा yathâ, as; क्षुरः kṣuraḥ, a razor; क्षुरधाने kṣuradhâne, in a razor case; अवहितः avahitaḥ, placed, fitted; स्यात् syât, would be; विश्वंभरः visvambharaḥ, fire; वा vâ, or; विश्वंभरकुलाये viṣvambharakulâye, in a fire place एवम् evam, so; एव eva, exactly; एषः eṣaḥ, this; प्रज्ञः prajñaḥ, conscious; आत्मा âtmâ, self; इदम् idam, this; शरीरम् sariram, body, in this body; आत्मानम् âtmânam, the self (in this body); अनुप्रविष्टः anupraviṣṭaḥ, enters; आ â, up to; लोमभ्यः lomabhyaḥ, the hair; आ â, up to; नखेभ्यः nakhebhyaḥ, the nails; तम् tam, him; एतम् etam, this; आत्मानम् âtmânam, self; एते ete, these; आत्मानः âtmânaḥ, senses, powers; अन्ववस्यन्ति anvavasyanti, follow; यथा yathâ, as; श्रेष्ठिनम् sresthinam, the master, the head of a family; स्वाः svâḥ, his own people; तद् tad, there; यथा yathâ, as; श्रेष्ठी sreṣṭhi, the headman; स्वैः svaiḥ, with his kinsmen; भुङ्क्ते bhuṅkte, eats; यथा yathâ, as; वा vâ, or; स्वाः svâḥ, his kinsmen; श्रेष्ठिनम् sreṣṭhinam, the headman; भुञ्जन्ति bhuñjanti, eat, depend upon for support, feed on; एवम् evam, so; एव eva, exactly; एषः eṣaḥ, this; प्रज्ञात्मा prajñâtmâ, conscious self; एतैः etaiḥ these; आत्मभिः âtmabhiḥ, with senses, powers; भुङ्क्ते bhuṅkte, enjoys; एवम् evam, so; वै vai, just, verily,; तम् tam, that; आत्मानः âtmânaḥ, self; एते ete, these; आत्मानः âtmânaḥ, senses, powers, lower senses; भुञ्जन्ति bhuñjanti, feed upon, enjoy; सः saḥ, he; यावद् yâvad, as long; ह ha,

indeed ; वै vai, verily ; इन्द्रः indrah, Indra ; एतम् etam, this ; आत्मानम् âtmânam, self ; न na, not ; विज्ञे vijñe, did know; तावद् tâvad, so long ; एनम् enam, this Indra ; असुराः asurâh, the demons ; अभिबभूवुः abhibabhûvuh, overcame ; सः sah he, Indra ; यदा yadâ, when ; विजज्ञे vijajñe, knew; अथ atha, then ; हत्वा hatvâ, having killed ; असुरान् asurân, the demons ; विजित्य vijitya, having conquered ; सर्वेषाम् sarveşâm, of, among, over all; देवानाम् devânâm, of, among, over the gods; श्रैष्ठ्यम् śraisthyam, pre-eminence ; स्वाराज्यम् svârâjyam, sovereignty ; आधिपत्यम् âdhipatyam, supremacy ; परीयाय parîyâya, having obtained ; तथा tathâ, in that way ; उ u, also ; एव eva, very, same ; एवम् evam, thus ; विद्वान् vidvân, one who knows ; सर्वान् sarvân, all ; पाप्मनः pâpmanah, sins ; अपहत्य apahatya, having destroyed ; सर्वेषाम् sarveşâm, amongst all ; भूतानाम् bhûtânâm, amongst beings ; श्रैष्ठ्यम् śraisthyam, pre-eminence ; स्वाराज्यम् svârâjyam, sovereignty ; आधिपत्यम् âdhipatyam, supremacy ; पर्येति paryeti, obtains ; यः yah, who ; एवम् evam, thus ; वेद veda, knows.

XX.

Just as a razor is placed in a case, or fire in the fire receptacle, similarly this intelligent self has entered its own body up to the hair and up to the nails. Upon this self, depend the bodily selves like the retinue on a nobleman. Just as a noble-man eats with his retinue or the retinue feeds the nobleman, so also the intelligent self enjoys with its bodily organs and also the bodily organs verily serve the intelligent self. As long as Indra did not know the 'self,' so long the Titans overpowered him ; but when he knew it, having killed and conquered the Titans, he obtained the superiority, self-government and supremacy of all the gods ; similarly one who has understood it, after destroying all sins, obtains the superiority, self-government and supremacy : one who knows this—one who knows this.

Commentry.

The present verse describes the psychic and physical aspects. The soul is incorporeal and pervades the body. It is explained with two illustrations just as a razor is placed in a leather case, or the fire is concealed in a tree or wood, so does the soul pervade the whole body even to the extremities of the hair, and nails. The verse concludes with the story of Indra ; when he obtained this spiritual knowledge, he obtained victory over the demons and sovereignty in heaven. Similarly one who understands this mystery, obtains self-sovereignty and supremacy in heaven. The repetition of the sentence, is to indicate the end of the chapter.

End of Chapter IV.

END OF KAUSITAKI UPANISAT.